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ABSTRACT

A language guide to Temne is designed for Peace Corps volunteers serving in Sierra Leone. It contains introductory sections about the Temnes and Temne phonology and orthography, teacher notes on the use of the manual, and 12 lessons. Each lesson consists of a dialogue or narrative, notes on classroom presentation, vocabulary and useful phrases, exercises, and notes on grammar. Lesson topics include basic greetings, introducing a friend, job information, the marketplace, the dining hall, asking for directions, traveling by truck, communication with the tribal chief, talking to the family, refusing gifts and invitations politely, and the tailor shop. Some illustrations are included. (MSE)

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PEACE CORPS

SIERRA LEONE

TEMNE LANGUAGE MANUAL

ED290325

~~اياك نعبد واياك نستعين~~
سورة الفاتحة مكية
بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن
الرحيم ملك يوم الدين اياك
نعبد واياك نستعين

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INTRODUCTION

NOTE TO THE TEXT

This is the first expansion of the Temne Language Manual which has been used by Peace Corps Sierra Leone for a number of years. It is also the first time the official Temne alphabet is used.

This piece of work has been done by people who have had a lot of experience with Peace Corps Education Training Programs in particular and have the courage to compile such a comprehensive Language manual for Peace Corps, Sierra Leone.

A lot of vocabulary, grammar, proverbs, useful expressions, situational dialogues and some popular Temne songs have been incorporated into the manual.

In attempting to review the original Peace Corps Temne Manuals a lot of resource materials have been drawn from scripts produced mainly in the Grammar of the Language. The authors of such reference materials are highly commended for their enviable work, although their works are not originally produced for audio-lingual teaching and the necessary modifications have had to be made to fit the 'borrowed' material into this manual.

This manual is rich enough to suit any Peace Corps Training Programme - much depends on the Instructor's creativity to utilize the materials provided.

The APCD Training, Mr. A.V.V. Musa, needs to be highly commended for his initiative in promoting the success of this language workshop.

In as much as the participants (writers) do not claim to be professionals in this area, we would welcome any relevant observations, comments and recommendations from readers and instructors.

WORKSHOP PARTICIPANTS

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THE TEMNES

The Temnes form the major tribal group in the Northern Province of Sierra Leone, and majority of them are muslims. They can be found in all the five Districts of the Northern Province, although mainly in the Tonkolili, Bombali and Port Loko Districts. Because of this varied habitation, there are varied dialects of the Temne Language itself - for example, YONI, SANDA, BOMBALI, KONIKAY, KHOLIFA etc.

The Temnes are mainly rice growers although they also cultivate crops like groundnut, sorghum, millet, guinea corn and pigeon peas on a relatively large scale. Their interactions with other ethnic groups, like the Fullahs have introduced cattle herding and sedentary farming among some of the Temnes.

The tribe is typically rural although many of its people are fast developing a tendency to migrate to the urban areas, leaving the agricultural lands fallow and unproductive.

From history, the Temnes are believed to have migrated from the FUTA DJALLON Highlands (REPUBLIC OF GUINEA) into Sierra Leone mainly through the forces and dictates of wars and trade with other tribes from the Western Sudan.

They are war-like and have maintained their cultural heritage for decades, until they became islamised by the Fullahs.

The dominant secret societies among the Temnes are the PORO for the men and BONDO for the women.

Western influence has greatly influenced the tribe in many ways, including their traditions and customs, thus affecting the cultural continuity of the tribe.

The Language itself has greatly been modified by various tribal influences. This has greatly increased and affected the Temne vocabulary and grammar. A lot of words in Temne can therefore be common with other words used in other ethnic groups like the Limbas, Mandigos, Fullahs and Susus etc., which are important tribal groups in Temne land and share common boundaries in many cases with typical Temne Speaking regions.

Generally speaking, trade has been the most important single factor in this tribal admixture.

Learners of the Language should therefore not be surprised to hear certain words in other tribal languages which may be similar to certain Temne words. No doubt the Language has grown immensely. But it is only now that the Literature of the Language is gaining momentum. Thanks to the activities of the Missionary Agencies in this country.

TEMNE ORTHOGRAPHY

Writing a Temne Orthography for this text has not been easy, since, in keeping with the normal rules of producing a good orthography, basic considerations like Accuracy, Economy, Consistency and Similarity are important. The text has found problems in particularly fulfilling the "Similarity" element which caters for similar orthographies to facilitate the reading of another's language.

The Printing Presses have been mainly geared towards producing materials for European Languages, which has got a disastrous effect on African Languages in general.

Also, the different dialects and the fast growth of the Temne Language due to the various tribal interactions, have made it difficult to locate specific vocabulary for certain words to suit all regions in Sierra Leone - hence the Temne Lingua Franca is difficult to write.

A writer mainly has to have initiative to use certain vocabulary and expressions, anticipating that they will be understood by alll Temne speaking people in Sierra Leone.

Although Temne is a Tone Language with relative pitch levels (though not absolute) associated with every word, for the sake of convenience, Tone Marks have not been indicated. Also, many sounds occur in Temne, some of which either do not appear in the English Language or have a different distinction.

The instructor should use his/her expertise to treat an actual situation by using sounds that can be easily understood by the people taught.

THE ALPHABET USED

a	-	as in	alangba	-	young men
b	-	" "	bep	-	spoon
d	-	" "	dis	-	yesterday
e	-	" "	kel	-	brightly
ɛ	-	" "	ɛmuna	-	potatoes
ə	-	" "	təl	-	to listen

f - as in fəntha - to lie down
gb - " " gbɛngbɛ - pepper
h - " " hakɛ - sin
i - " " fi - to die
k - " " kek - beard
l - " " lɔli - ripe
m - " " mɛm - attempt, to try
n - " " nɛnɛ - cockroach
ŋ - " " ŋaŋ - to bite
o - " " potho - white man
ɔ - " " nɔkɔ - dirt
p - " " pol - to clap
r - " " ret - sun or day
s - " " sas - three
t - " " tot - fly
th - " " thith - to choose, select
u - " " yufu - owl
w - " " wol - to play
y - " " yathi - truely, surely

CONSONANTS

They produce relatively very little difficulty - b, d, f, h, k, l, m, n, ŋ, p, r, s, t, w, y. 'Th' and 'Gb' are digraphs. The 'Gb' is the most difficult consonant. It is a single sound which is often considered to be a "g" and a "b" pronounced simultaneously. Most new trainees and even 'old' PCVs who have been in the country for a while, frequently utter "g", "b" rather than "gb". Mostly, the best pronunciation comes out like a "b".

E.g: Gbɛmgbɛ - bɛmbɛ - pepper
kagbɔm - kabɔm - village
gbut - but - short

and so on.

Another sound is "ŋ". It is often pronounced like "ng" in sling, sing or sting.
A phrase like 'Munoŋa' if not more 'awful' than that.

In some cases, the distinction between 'd' and 'r' are neutralized. Where this happens, it is recommended that "r" be used.

Example: ro, do, rim, dim, deke, reke, re, de.

Where "w" and "y" alternate, it is recommended that "w" be used.

VOWELS

There has been a degree of inconsistency in this area. However, eight vowels have been identified for the purpose of this manual.

They are: a, e, ɛ, i, o, ɔ, u, ə

GLIDES OR DIPHTHONGS

These include:

ai as in "akai" - young bush
ei " " ukei - thief
oi " " boi - fertile
ui " " kui - crocodile
ɔi " " bɔi - immerse

NOTE TO THE TEACHER

Teaching is an art, a rather difficult art. As 'there' are many ways to go to heaven', so also there are many ways to 'reach your students'. There are indeed varied teaching techniques and methods.

Here are some basic principles and methods to help you teach effectively:

1. Know your subject matter to your finger tips. That is, be very familiar with the grammar, dialogues, useful expressions, vocabulary and proverbs etc., in each lesson.
2. Be cheerful, patient and punctual.
3. Teach enough practical and conversational skills to enable the learner to have a foundation on which to build.
4. Teach your lessons with eagerness, confidence and a sense of humour.
5. Be an enthusiastic and alive teacher. A teacher with little or no zest for life is bound to have problems with his/her class.
6. Instil in the students the desire to go on learning the Temne Language by reminding them of their daily progress. Let them know that Rome was not built in a day and that they must not expect to learn Temne all at once.
7. Never make a mockery of the student's slowness and inability to pronounce or learn certain words or phrases properly. Appreciate whatever little effort your student makes in learning the Language.
8. Maintain a positive classroom atmosphere throughout. Your classroom should be a place where the students have a good time learning Temne.
9. Positive reinforcement is an essential ingredient in the art of teaching. Praise your students occasionally - even adults like to be encouraged, therefore, let them be made aware of their advancement in the language.

10. If you can, occasionally take your class out where they can use the language. Also let them see you use it.

11. Act out (dramatize) greetings and conversations. Make them as real as possible. This helps to motivate your students greatly.

12. Bring actual objects into the classroom. Use photos and sketches where this isn't practical. A picture is worth a thousand words, but the real object is even better. A lot of pictorial cues have been included in this manual. Use them to help your students review vocabulary and construct simple sentences of their own, thus enabling them to function much more effectively in the language.

13. Develop a lot of situational dialogues that your students will often encounter. Teach your students the essentials of the Temne Language so that they can develop practical and conversational skills.

14. Remember that "too much of one thing is good for nothing". Therefore, vary your classroom techniques often enough to keep the students alert and interested.

15. Be creative and use your initiative to explore the relevant portions of the manual to help meet the immediate needs of your students. You don't have to follow the plan of this manual to the letter. It only attempts to offer the basis on which to build.

16. Encourage a lot of role play in your lessons - this reduces boredom and facilitates learning.

A. DIALOGUE

Good dialogues give learners different ways of how people talk to each other in actual life situations. A dialogue teaches what people might say. They give all students in class a chance to converse. The shy students can gain confidence in themselves through dialogues.

A series of dialogues on a given topic prepare students to develop their own conversations.

I. PRESENTATION

(a) Teacher reads and explains the difficult and new vocabulary.

(b) Teacher reads and explains the narration.

(c) Teacher reads the dialogue at normal speed.

(d) Teacher reads the dialogue for the second time and uses appropriate visual aids and gestures to explain it.

(e) Repetition of dialogue sentence by sentence.

II. EXPLANATION

(a) Dramatization (role play).

(b) Student participation

(c) Pointing to the object

(d) Gestures/mimes

(e) Visual aids

(f) English or Krio (which ever is appropriate).

III. DICTATION

IV. Second Dramatization

V. Exercises (Grammar, Drills, Comprehensions, Translations etc.).

B. SUBSTITUTION DRILL

(a) Make a pattern sentence – e.g. "I ba aruba" – I am blessed.

(b) Drill the pattern sentence through repetition.

(c) Set a pattern exercise by saying:

 (i) Your part while pointing at yourself.

 (ii) Student's part while pointing at himself/herself.

(d) Then start the exercise thus:

Teacher's Cue	Trainee's Response
I ba aruba	I ba aruba
ɔ	ɔ ba aruba

C. TRANSFORMATION DRILL

(a) Make a model sentence e.g. " I kɔ ro Kambia" – I'm going to Kambia.

(b) Set a pattern exercise by saying:

 (i) Your part while pointing at yourself.

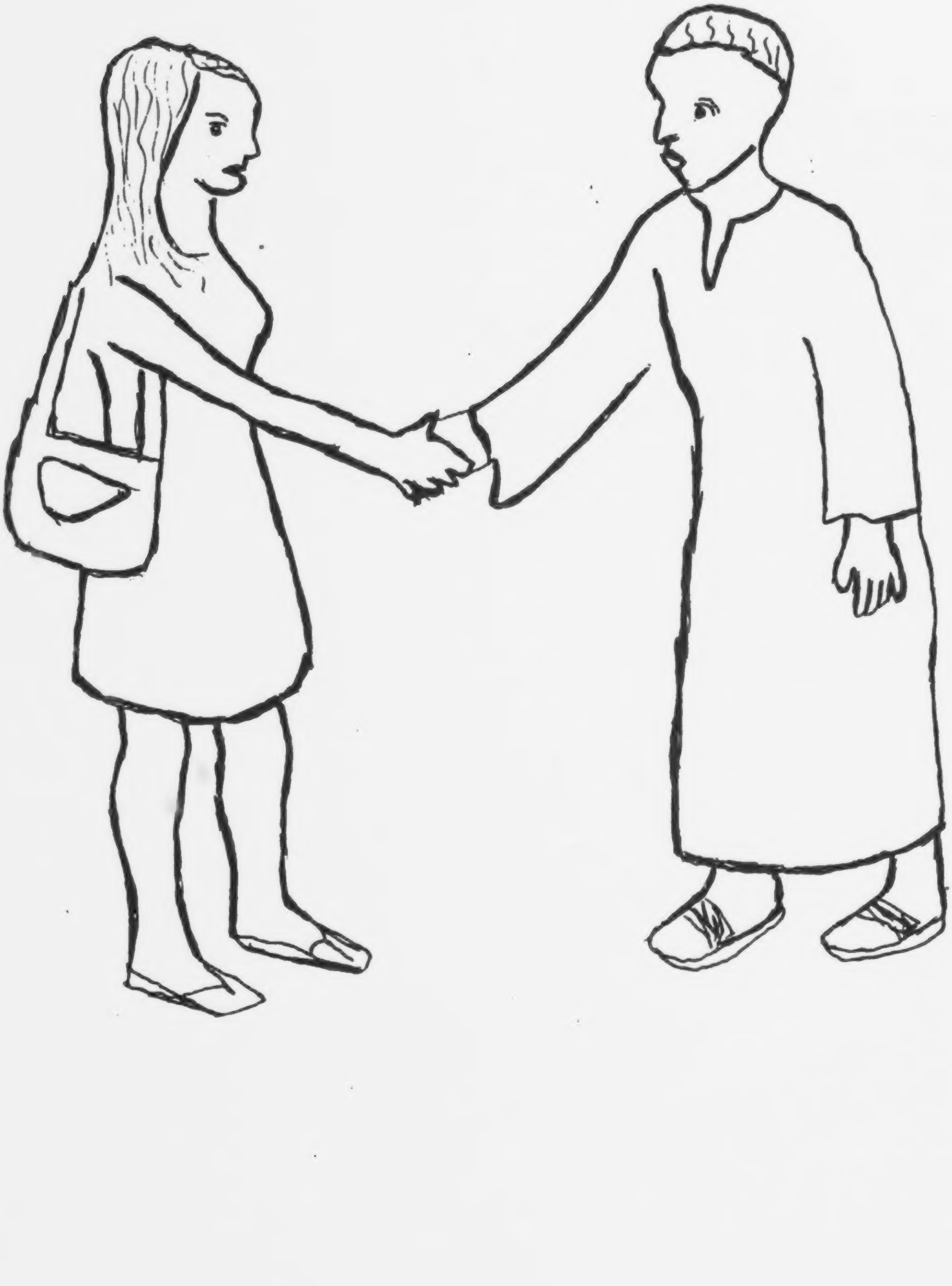
 (ii) Trainee's part while pointing to him/her.

(c) Then start the exercise thus:

	Teacher	Trainee
1.	I kɔ ro Kambia (I'm going to Kambia)	I kɔ-yɛ ro Kambia (I'm not going to Kambia)
2.	Sə di ɛmuna (We eat potatoes)	Sə di-yɛ ɛmuna (We don't eat potatoes)

LESSON ONE - PICTORIAL CUES

BASIC GREETINGS



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LESSON ONE

BASIC GREETINGS

TEACHING GUIDES

INTRODUCTION

I. Before teaching this lesson the instructor should be conversant with the vocabulary and grammar in dialogue One.

II. The instructor should know the names of his/her trainees before the lesson starts.

III. Get trainees involved in role-play.

IV. Drill the vocabulary, read the narrative slowly before finally jumping to the dialogue using mimes, gestures etc.

VOCABULARY

(1)	afəm	-	people	(10)	kəl/kəlsɔ	-	also/again
(2)	ŋarəŋ	-	two	(11)	yifthanɛ	-	ask themselves
(3)	angbanɛ	-	they meet	(12)	yif	-	ask
(4)	gbanɛ	-	meet	(13)	ames	-	names
(5)	ro	-	on	(14)	ŋes	-	name
(6)	roŋ	-	road	(15)	maŋ	-	their
(7)	kan	-	then/and	(16)	yenka	-	before
(8)	korianɛ	-	greeting/ themselves	(17)	ansakanɛ	-	they depart
(9)	kori	-	greet	(18)	sakanɛ	-	depart

NARRATION

Afəm ŋarəŋ angbanɛ ro roŋ kan korianɛ; kan kəlsɔ yifthanɛ ames maŋ yenka ansakanɛ.

	TEMNE	ENGLISH
A:	Wan sɛkɛ	Hi friend
B:	Iyo, sɛkɛ	Hi
A:	Topɛ andɛr-a?	How are you?
B:	A yenki/Andɛr a yenki, munɔŋ-a?	I am fine, and you
A:	Minɛ sɔ miŋ yenki	I am fine too
B:	ŋes a mu-a?	What is your name?
A:	Minɛ yi....; munɔŋ-a?	My name is....; what about you?
B:	Minɛ yi..........	I am called ....
A:	ɔwa-o	Good-bye
B:	Iyo, sənəŋkanɛ sɔ.	O.K. we shall see again.

OTHER FORMS OF GREETING

ŋdirai-i	(singular)		Good morning
nədirai-i	(plural)		" "
ŋpiari-i	(singular)		Good afternoon
nəpiari-i	(plural)		" "
panemu-o	(singular)	Hi	(greeting to show that both parties have met within the same day)
panɛnu-o	(plural)	Hi	("you" plural)
sɛnɛ-o	(singular)		welcome greeting
sɛnɛnu-o	(plural)		" "

NOTE: In Temne, after the greeting "ŋdirai-i" meaning "Good morning", starting from sunrise to about mid-day, all other greetings are "ŋpiari-i" meaning "Good afternoon". The only exceptions are mainly panɛmu-o, sɛnɛ-o, sɛkɛ-o as indicated above.

SUBSTITUTION DRILL

SINGLE SLOT SUBSTITUTION

Teacher's Cue	Trainee's Response
Wan ŋpiari-i	Wan ŋpiari-i
Kɔthɔ	
Thara	
Wathe	
Yathki	
Abu	
ɔ ya	
Pa/ɔthem	

Teacher's Cue	Trainee's Response
Iyo sɛkɛ	Iyo sɛkɛ
ŋdirai-i	
ŋpiari-i	
Panɛmu-o	
Sɛnɛ-o	

DOUBLE SLOT SUBSTITUTION

Teacher's Cue	Trainee's Response
Wan panɛmu-o	Wan panɛmu-o
Sɛkɛ	Wan sɛkɛ
Kɔthɔ	Kɔthɔ sɛkɛ
ŋdirai-i	" ŋdirai-i
Fatmata	Fatmata "
Sɛnɛ-o	" sɛnɛ-o
Wathe	Wathe
ŋpiari-i	" ŋpiari-i
ɔthem	ɔthem "

EXPANSION

Teacher's Cue	Trainee's Response
Topɛ-a?/Topɛ andɛr-a?	I thantho kuru
	I muti kuru mɔmɔ
Topɛmu-a?	Təi təyɛ
	Təi təpoŋɛ
	Alhamdurilai
	Alathantho

	Question	Response	
		Positive	Negative
1.	Topɛmu-o	Min yenki	I yenki-ɛ
2.	Tope anfeth-a?	A yenki/ŋa yenki	An yenki-ɛ
3.	Topɛ kɔa?	Kɔn yenki	ɔ yenki-ɛ
4.	Topɛ mayira-a?	Mɛ finɔ/I thantho kuru	ɔ baki a təi təgba-thi
5.	Topɛ kabɔr-a?	ŋa yenki/A yenki	ŋatui/a tui an yenki-ɛ

TRANSFORMATION DRILL

Teacher's Cue	Trainee's Response
Pa ŋdirai-i	Iyo, nədirai
Pa ŋpiari-i	Iyo, nəpiari
Pa panɛmu-o	Iyo, panɛmu-o
Pa sɛnɛ-o	Iyo, sɛnɛ-o
Pa maŋ dira-o	Iyo, maŋ dira mu-o
Pa topɛ-e	Iyo, topɛ sɛkɛ

PRONOUNS

SUBJECTIVE PRONOUNS

	SINGULAR		PLURAL		
1st Person	I	I	Sə	-	we
2nd "	Me/eŋ	you	ne	-	they
3rd "	ɔ	he/she	aŋ/an	-	they

EXAMPLES

I di - I eat
Mə/əŋ di - you eat
ɔ di - he/she eats
Sə di - we eat
Ne di - you eat
Aŋ/an di - they eat

OBJECTIVE PRONOUNS

	SINGULAR			PLURAL		
1st Person	Mi	-	me (I am)	Su	-	us
2nd "	Mu	-	you	Nu	-	you
3rd "	Kɔ	-	him/her	ŋa	-	them

EXAMPLES

Tei mi - Leave me (alone)
Ti (It) tei mu - I'll leave you (alone)
Tei kɔ - Leave him/her (alone)
Tei su - Leave us (alone)
Sə/Tei mu - We'll leave you (alone)
Tei ŋa - Leave them (alone)

DISJUNCTIVE PRONOUNS

	SINGULAR		PLURAL	
1st Person	Minεŋ	I	Saŋ	we
2nd "	Munoŋ	you	Naŋ	you
3rd "	Kɔnɔŋ	he/she	ŋaŋ	they

Question:	Kanε ba anseth-a?	Who owns the house
Answers:	Minεŋ	I/me
	Munoŋ	you
	Kɔnɔŋ	he/she
	Saŋ	we
	Naŋ	you
	ŋaŋ	they

POSSESSIVE PRONOUNS

	SINGULAR		PLURAL	
1st Person	ŋami/yami	mine	ŋasu/yasu	ours
2nd "	ŋamu/yamu	yours	ŋanu/yanu	yours
3rd "	ŋɔŋ/yɔŋ	his/hers	ŋaŋ/yaŋ	theirs

EXAMPLES

SINGULAR

(a)	Anlemre ŋami	my orange
	Elemre yami	my oranges
(b)	Anlemre ŋamu	your orange
	Elemre yεmu	your oranges
(c)	Anlemre ŋɔŋ	his/her orange
	Elemre yɔŋ	his/her oranges

PLURAL

(a) Anlemre ŋasu - our orange
Elemre yasu - our oranges

(b) Anlemre ŋanu - your orange
Elemre yanu - your oranges

(c) Anlemre ŋaŋ - their orange
Elemre yaŋ - their oranges

NOTE: There are however exceptions to the above rule. See noun variations in Dialogue II.

SOME EXAMPLES ON POSSESSIVE PRONOUNS

NOTE: When they carry prefixes, the prefixes are connected to the pronouns.

1. Mɔŋ: - Makenter mɔŋ mefinɔ
His groundnut is fine.

Amɔŋ - Amɔŋ meme
This is his

2. Tami: - A tatek tami te baŋ
My feet hurt

Atami: - Atami tete
These are mine

3. ŋaŋ: - An seth ŋaŋ afinɔ
Their house is fine

Aŋaŋ: - Aŋaŋ ales (Their's is bad)

4. ŋasu: - A seth ŋasu a bana
Our house is big

Aŋasu: - Aŋasu a lɔl
Ours is small

Wuni o wuni ɔ bɔther maber mɔŋ
Everyone likes his own wine.

ɔ bɔther amɔŋ. He likes his own.

DEMONSTRATIVE AND RELATIVE PRONOUNS AND ADJECTIVES

A. These pronouns vary according to the prefix of the noun to which they refer, as follows:

This	That	Who, Whom or Which
ɔwe	ɔwɔŋ	ɔwɔ
aŋe	aŋaŋ	aŋa
ɛye	ɛyaŋ	ɛya
ake	akaŋ	aka
ate	ataŋ	ata
are	araŋ	ara
ame	amaŋ	ama
ane	anaŋ	ana
ape	apaŋ	apa

EXAMPLES

SINGULAR			PLURAL		
ɔbai ɔwe	-	this chief	aŋbai aŋe	-	these chiefs
ɔbai ɔwɔŋ	-	that chief	aŋ bai aŋaŋ	-	those chiefs
an bamp ɔwe	-	this bird	ɛbamp aŋaŋ	-	those birds
anant anaŋ	-	that fire	apŋla ape	-	this rice

---

okapra ɔwɔ dif ɔsɛm
the hunter who killed the animal

ɔkapra ɔwɔ ɔsɛm ɔ dif
the hunter whom the animal killed

arɔŋ ara se taŋ
the road which we follow

arɔŋ ara kɔ ro Makeni
the road which goes to Makeni

NOTE: (a) That there is no difference in form between the subjective and objective cases of the relative pronoun.
(b) The relative pronoun is frequently expressed by using the demonstrative form, especially when the thing referred to can be seen or is being pointed out:

Examples:

1. Akuma akaŋ ɔ keia
   the box which he stole
   (ie. that box, over there, which he stole)

2. Kabap ake I ba ro ta ka mi
   the axe which I have in my hand
   (ie. this axe here, not the other one)

B. There is also another form meaning 'this' or 'that'. This form is: kati ŋati, ɛyati, rati (dati), pati, mati, nati, tati.
It is only used when the thing it refers to is something that has already been mentioned, referred to or suggested, and something that is being pointed out.

Examples:

1. Bepi en nenk ɔwuni ɔwɔ der dis-e, wop ɔwuni kati.
   If you see the person who came yesterday, arrest that person (him).

2. Amant ama ɔ sɔŋ mu me les, te mun amant mati.
   The water that he gave you is bad, don't drink that water (it).

3. ɔ kɔth pali; arɔŋ dati re boli
   He walked all day; that road is long.

C. There are also two more or less idiomatic ways in which "this" and "that" are used; these are:

konɔŋ	kone-we
ŋiaŋ	ŋie-ŋe
kiaŋ	kie-ke
riaŋ	rie-re
miaŋ	mie-me
niaŋ	nie-ne
piaŋ	pie-pe
tiaŋ	tie-te

Both these forms are said to mean "it is this" or "it is that", but their exact meanings can only be shown by examples:

1. "Ko emba rota ka mu-e?"
"What have you got in your hand?"

"Kebap kaŋ" - It is an axe
or
"Kabap kiaŋ - It's an axe

2. "Ko ɔgbasi teke sim angbɔnkɔ-e?"
"What did he use to cut down the forest?"

"Anboka ŋiaŋ - It was a matchet

3. "Kebap ke reke emba rota ka mu-e?"
"Which axe did you have in your hand?"

"Keke" - This is it or this one.

4. "Aseth areke en wɔŋ-e?"
"Which house did you enter?"

"ŋeŋe }
"ŋieŋe } - This one

CYCLES - INSTRUCTIONS

NOTE:

1. Instructor should point to himself saying - "Minɛ yi ......"
2. Drill the pattern "Minɛ yi"
3. Ask individual trainees .... "ŋes a mu-a?
4. Point to a trainee and say" "Munɔ yi" (Suppose the name). Point to another trainee by him and say "Minɛ yi".
5. Let one trainee stand by you and say - "Sa yi...."
6. Go down these adjectival pronouns in the manner above.

	TEMNE	ENGLISH
(i) A:	Minɛ yi....Munɔŋ-a?	My name is...., What about you?
B:	ŋes a mu-a?	What is your name?
A:	Minɛ yi.....	My name is ....
(ii) B:	ŋes a mu-a?	What is your name?
A:	Aŋes a mi ŋa yi....;	My name is....., What about yourself.
B:	Aŋes a mi ŋa yi.....	My name is .....

NOTE: Instructor gives his own name emphasizing the pattern - "Minɛ yi" or aŋes a mi ŋa yi.

SINGULAR

TEACHER'S CUE	TRAINEE'S RESPONSE
ŋes ami-a	Munɔ yi....; Minɛŋ-a?
ŋes amu-a?	Minɛ yi....; Munɔŋ-a?
ŋes ŋɔŋ-a?	Kɔnɔ yi......

PLURAL

TEACHER'S CUE	TRAINEE'S RESPONSE
Mes ma su-a?	Sa yi ......
Mes ma nu-a?	Na yi ......
Mes maŋ-a)	ŋa yi ......
Mes mə ŋaŋ-a?)	

SOME COMMON TEMNE NAMES

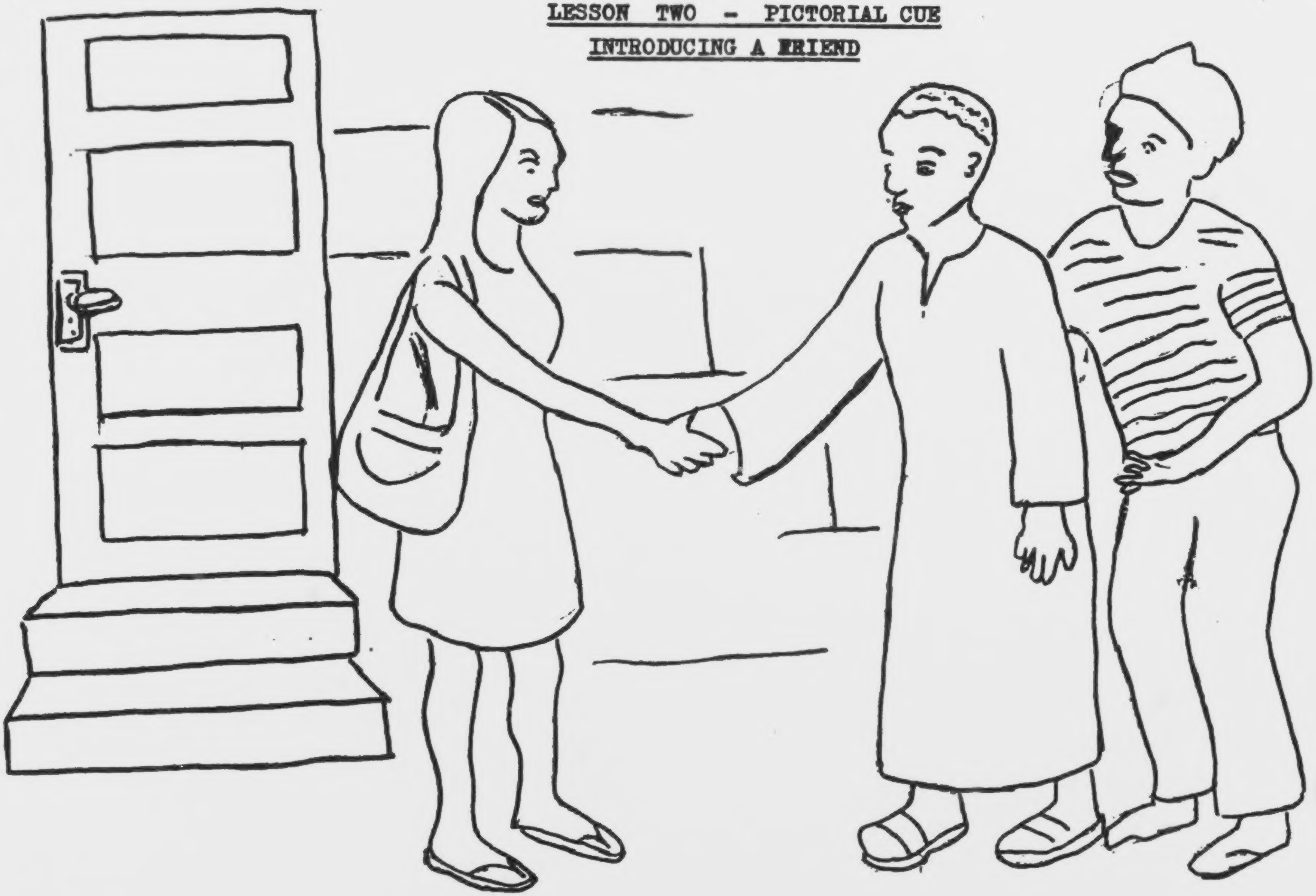
MALE	FEMALE
Kanray Thorlie	Fatu Kamara
Abdulai Kamara	Sama Konteh
Sorie Bangura	Iye Thorlie
Alpha Turay	Yenoh Sanka
Alie Kohdeh	M'mama Tarawalie

SOME USEFUL EXPRESSIONS

1. Topɛ afəm a mu-a?	A yenki
2. Topɛ əbɛra-a?)	U yenki
3. Topɛ ɔbɛraka mu-a)	
4. ɔboli ro Bo-i?	ənko ɔboli ade pə boli-ɛ

24/

LESSON TWO - PICTORIAL CUE
INTRODUCING A FRIEND



LESSON TWO

INTRODUCING A FRIEND

TEACHING GUIDES

INSTRUCTIONS

1. The instructor should be thoroughly familiar with the lesson by reading it several times ahead of the trainees.
2. The instructor should introduce new vocabulary and phrases as and when necessary to facilitate the proper understanding of the lesson.
3. Drill new and difficult vocabulary and phrases thoroughly using forward and backward build-up methods.
4. Lay emphasis on the grammatical aspect of this lesson to develop a successful lesson.
5. Keep in mind your mimes, gestures and other teaching techniques to reduce boredom.

VOCABULARY

Sorie	)	male native names
Abu	)	
Alpha	)	
Yathki	-	friend
Ankɔ	-	they went
ɔtɔri	-	he introduced
kɔŋ	-	his

NARRATION

Sorie-aŋ yi ɔyathki kɔŋ Abu-aŋ ankɔ kori Alpha-aŋ. Sorie-aŋ ɔtori Abu-aŋ ɔyathki kɔŋ. Alpha-aŋ.

DIALOGUE

	TEMNE	ENGLISH
Sorie:	Wan sɛkɛ	Hi friend
Alpha:	Iyo, sɛkɛ; topɛ mu-a?	Hi. How are you
Sorie:	I muti kuru momɔ	I thank God.
	Alpha, ɔyathki kami kɔnɔ we, Abuaŋ.	Alpha, this is my friend Abu.
Alpha:	Abu sɛkɛ, obɔnɛ mi tek tara mu.	Hi Abu. I am glad to meet you.
Abu:	Iyo sɛkɛ; minɛsɔ obɔnɛ mi tek tara mu.	Yes, me too I'm glad to meet you.
Alpha:	Reke maŋ wur-a?	Where are you from?
Abu:	I wur ro Mapaki; Munɔ sɔ-a?	I am from Mapaki. How about you?
Alpha:	I wur ro Yoni.	I am from Yoni.
Sorie:	Abu, owa se kɔnɛ.	Abu, we are going.
Abu:	Iyo, seneŋkanɛ nu so.	O.K. I will see you again.

SUBSTITUTION DRILL I

TEACHER'S CUE	TRAINEE'S RESPONSE
Wan, kori ɔyathki kami	Wan, kori ɔyathki kami
Thara	
Kothɔ	
Marie	
Wathbɛra	
Wath runi kori ɔwɔnt mi	Wath runi kori ɔwɔnt mi
ɔrani kami	
omanɛ kami	
oya kami	
okas kami	
okarmoko kami	
obarin kami	
othɛnɛ kami	
okomanɛ kami	
ɔniŋkara kami	

SUBSTITUTION DRILL II

TEACHER'S CUE	TRAINEE'S RESPONSE
ɔbɔnɛ mi tək tara mu	ɔbɔnɛ mi tək tara mu
kɔ	
ŋa	
mu	
Abu-aŋ	
anfəma mu	
an wɔnt a mu	
ɔya ka mu	
ɔkandɛ/obai	
Pa Komrabai	
ɔbɔnɛ mi tək tara mu	ɔbɔnɛ mi tək tara mu
Pa Rok	
Pa Kwaŋ	
Ya Bomposseh	
Ya Bomwara	
Ya Bomkapr	

SUBSTITUTION DRILL III

TEACHER'S CUE	TRAINEE'S RESPONSE
Reke mɛ wur-a?	ŋ wur ro America
	Sierra Leone
	Bo
	Makeni
	Kiamp (Freetown)
	Mateboi
	Kenema
	Yonibana
Reke məŋ wur-a?	I wur ro ....
Reke man wur-a?	Sə wur ro ....
Reke maŋ wur-a?	Aŋ wur ro ....

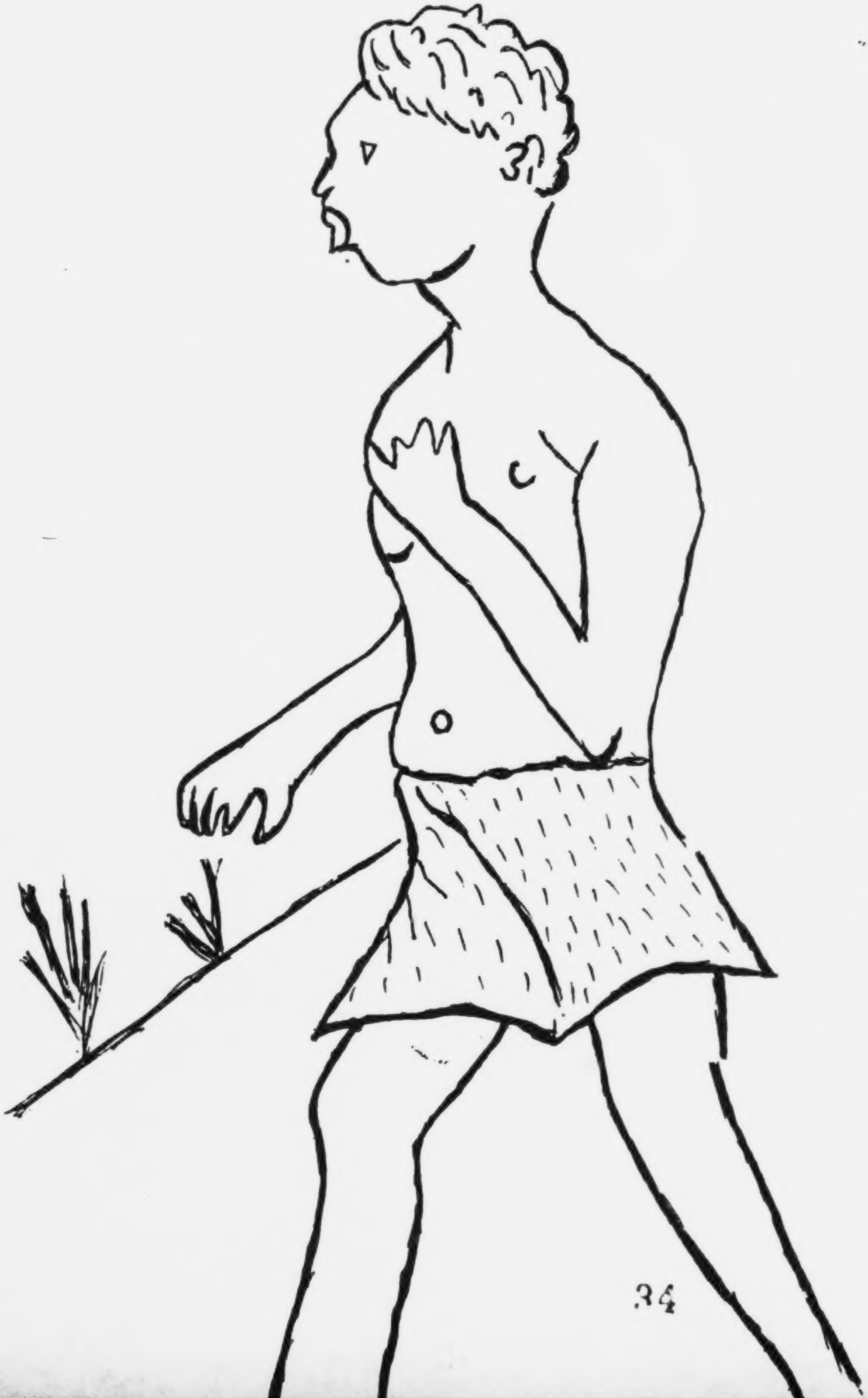
DOUBLE SLOT SUBSTITUTION

1. ɔbɔnɛ mi teke tara *mu* - I'm glad to know you
2. ɔbɔnɛ mi teke tara *kɔ* - I'm glad to know him
3. ɔbɔnɛ *mu* teke tara kɔ - You are glad to know him
4. ɔbɔnɛ mu teke tara ŋa - You are glad to know them
5. ɔbɔnɛ *kɔ* teke tara ŋa - He is glad to know them
6. ɔbɔnɛ kɔ teke tara *mu* - He is glad to know you

PICTORIAL CUE

PARTS OF THE HUMAN BODY

(ɛgbap ya owuni kɛpet)



A.K.K

VOCABULARY

1. rabomp - head
2. anfon - hair
3. ansoth - nose
4. rafor (pl. ɛfor) - eye(s)
5. kasən - mouth
6. anlens (pl. ɛeens) - ear(s)
7. kalim - neck
8. kasok - throat
9. kata - hand
10. katoŋ - trunk
11. arasa (pl. amasa) - breast(s)
12. ankəpət - chest
13. ansa (pl. ɛsa) - buttock(s)
14. anlonk - arm (pl. ɛlonk)
15. anlənk - leg (pl. ɛlənk)
16. anni (pl. ɛni) - sole(s)
17. rawu (pl. tawu) - knee(s)
18. rabethka - heel
19. ramer - tongue
20. rasek (pl. ɛsek) - tooth (teeth)
21. akatək (pl. atatək) - (foot (feet)
22. absel (pl. masel) - finger(s)
23. akek - beard
24. ansantək (pl. masantək) - nail(s)
25. anfi - waist
26. ɛkup - eye lashes
27. ɛyin - eye lids
28. ankos (pl. makos) - jaw(s) - (fleshy part)
29. ankul (pl. makul) - nostril(s)
30. angbekəm (pl. ɛgbekəm) - jaw(s) - refers to the skeletal part
31. akor (pl. ator) - belly (bellies)
32. anbonth (pl. ɛbonth) - naval(s)
33. angboru (pl. ɛgboru) - protruded naval(s)
34. anputhu - stomach (pl. ɛputhu)
35. masunthumu - moustache
36. koliama - whiskers
37. ankan - wrist

38.	kagbɔlkɔnt	-	ankle
39.	kadur	-	elbow
40.	anmal	-	thigh (pl. ɛmal)
41.	anbaftha	(pl. ɛbaftha) -	ampit(s)
42.	kabɔmɔ	-	anus
43.	ɛnəth	-	gum
44.	antankr	(pl. ɛtankr) -	molar(s)
45.	kabakəth	-	chin
46.	ansəl a-taka-ret	-	forefinger
47.	ansəl àbana	-	thumb
48.	ansəl adarəŋ	-	digit finger

NOUN CLASSES

All names of persons and things are grouped into noun classes. These are prefixes which each noun carries. Their functions are: (a) To show the grammatical relationships between nouns and verbs, adjectives and other words in a sentence.

The following noun class prefixes occur in Temne.

	Singular			Plural		
1.	U			A		
	Ubai	-	Chief	Abai	-	Chiefs
2.	U			T		
	Una	-	Cow	Təna	-	Cows
3.	A			ɛ		
	Aseth	-	House	ɛseth	-	Houses
4.	A			M		
	Alemre	-	Orange	Məlemre	-	Oranges
5.	K			T		
	Kəbap	-	Axe	Təbap	-	Axes
6.	R			N		
	Rəpɔl	-	Rope	Nəpɔl	-	Ropes

Exceptions

		M
7.	(No Singular)	Məsoi - Soap
8.	(No Singular)	Ɛmonti - Trousers

NOTE: For each singular form indicated by a noun prefix (NP), there is a corresponding plural prefix. It is therefore of extreme importance that one must always learn a noun with its prefix. It is the prefix that determine the form of other words in the sentence.

Examples:

(a)	Aseth abana	A big house
(b)	ɛseth ɛbana	Big houses
(c)	Kəbap kəbana	A big axe
(d)	Təbap təbana	Big axes

NOTES ON GRAMMAR I

A. OBJECTIVES:

1. Constructing descriptive phrases.
2. Learning noun class prefixes.

B. EXPLANATION

In describing people and things, the adjective takes the concord of the noun. The noun comes first and is followed by the adjective.

The exercises below practice the noun and adjective concords necessary to construct descriptive phrases with the noun classes 1 - 9.

Noun Class 1: u - /a -

a) Singular

Ubai	ufino	A fine chief
"	ules	" wicked chief
"	uboli	" tall "
"	ufɛth	" young "

Ubai	ubaki	An old chief
"	ugbɛnthɛ	A short "
"	ulanki	" thin "

b) Plural

Abai	afino	Fine chiefs
"	ales	wicked chiefs
"	abɔli	tall "
"	afɛth	young "
"	abaki	old "
"	agbɛnthɛ	short "
"	alanki	thin "

Noun Class 2: u - t/ -

a) Singular

Una	ubana	A big cow
"	ulanki	" thin cow
"	afɛth	" young cow
"	ubaki	An old "
"	ulɔl	A small "

b) Plural

Təna	abana	Big cows
"	alanki	thin "
"	afɛth	young "
"	abaki	old "
"	alɔl	small "

Note the irregularity here. The plural t takes a concord for large animals.

Noun Class 3: A - /E -

a) Singular

Aseth	afino	A fine house
"	abana	" big "
	alɔl	" small "
	afu	" new "
	akur	" old "
	ayim	" red "

b) Plural

εseth	εfinɔ	Fine houses
	εbana	
	εlɔl	
	εfu	
	εkur	
	εyim	

Noun Class 4: A - /M -

a) Singular

Alemre	afinɔ	Fine oranges
	ayim	
	abothi	sweet "
	alɔl	
	afu	
	abana	

b) Plural

Melemre	məfinɔ	Fine oranges
	məyim	
	mebothi	
	məlɔl	
	məfu	
	mebana	

Noun Class 5: K - /T -

a) Singular

Kebap	kəbana	A big axe
	kəlɔl	
	kefinɔ	
	keyim	
	kefu	
	kekur	

b) Plural

Tebap	tebana	Big axes
	təlɔl	
	tefinɔ	
	teyim	
	tefu	

Noun Class 6: R - /N -

a) Singular

Repɔl rebɔli	A long rope
rɔgbut	
refu	
rekur	
relɔl	
reyim	

b) Plural

Nepɔl nebɔli	Long ropes
negbut	
nefu	
nekur	
nelɔl	
neyim	

Noun Class 7: R - /ɛ -

a) Singular

Remɛs rebana	A large egg
relɔl	
reyim	
refinɔ	
refu	
rekur	
rethei	" rotten "

b) Plural

ɛmɛs ɛbana	Large eggs
ɛlɔl	
ɛyim	
ɛfinɔ	
ɛfu	
ɛkur	
ɛthei	rotten "

Noun Class 8: - /M

a) No Singular

b) **Plural**

Mesoi	mebana	Large cake of soap
	melɔl	
	meyim	
	mefinɔ	
	mekur	
	mefu	

Noun Class 9: - /E

a) No Singular

b) **Collective Noun**

ɛles	ɛfinɔ	Fine lace
	ɛyim	
	ɛgbathi	plenty "
	ɛfu	
	ɛkur	

NOTE: The forms of prefixes we have learnt so far are the indefinite forms. They all have their definite counterparts.

	INDEFINITE			DEFINITE		
1.	Ubai	-	A chief	ɔbai	-	The chief
	Abai	-	Chiefs	Aŋbai	-	The chiefs
2.	Aseth	-	A house	Aŋseth	-	The house
	ɛseth	-	Houses	ɛseth	-	The houses
3.	Una	-	A cow	ɔna	-	The cow
	Tena	-	Cows	Tana	-	The cows
4.	Alemre	-	An orange	Aŋlemre	-	The orange
	Melemre	-	Oranges	Malemre	-	The oranges

	INDEFINITE		DEFINITE	
5.	Kəbap	- An axe	Kabap	- The axe
	Təbap	- Axes	Tabap	- The axes
6.	Rəpɔl	- A rope	Rapɔl	- The rope
	Nəpɔl	- Ropes	Napɔl	- The ropes
7.	Remɛs	- An egg	Ramɛs	- The egg
	ɛmɛs	- Eggs	ɛmɛs	- The eggs
8.	Məsoi		Masoi	
9.	ɛmɔnti		ɛmɔnti	

The indefinite prefixes are all low tone while the definite are all high tone.

NOTES ON GRAMMAR II

A. OBJECTIVE

1. Making simple declarative sentences.

B. EXPLANATION

The word order for simple statements in Temne is the same as for that of English.

E.g.:	I	nənk	ɔlangba
	I	see	the man
	(s)	(v)	(o)

C. EXERCISES

The following exercise will help the trainee practice the noun classes in the definite form.

1. (a) Singular

I nənk ɔlangba	I see the man
ɔbai	chief
ɔbokɔ	woman
ɔkabi	blacksmith
ɔkapra	hunter
ɔpiskɔ	Peace Corps

(b) Plural - Ask the trainee to supply the plural forms

I nənk aŋlangba	I see the men
	chiefs
	women
	hunters
	blacksmiths
	etc.

2. (a) Singular

I nesa ona	I fear the cow
	bufallo
	leopard
	elephant

(b) Students supply the plural forms.

I nesa tana	I fear the cows
	bufallos
	leopards
	elephants

3. (a) Singular

I nənk aŋseth	I see the house
aŋsar	stone
aŋthebul	table
aŋpɛpɛ	calabash
aŋlamp	lamp
aŋthis	knife

(b) Plural Forms

I nənk ɛseth	I see the houses
	stones
	tables
	etc.

4. Practice with K/T Class

Singular

I nənk kabap	I see the axe
kalemp	well
katala	hoe

LESSON THREE

JOB DESCRIPTION

TEACHING GUIDES

1. The drills and the grammar in general need to be properly digested by the instructor for the effective teaching of this lesson.
2. Dramatization and role play are also very essential.
3. Picture Talk should be encouraged in order to help trainees develop their vocabulary and grammar by constructing simple sentences.
4. Encourage the trainees to practise speaking the language.

VOCABULARY

1.	worək	-	work
2.	thəksa	-	teach
3.	tək re	-	to come
4.	anfɛth	-	children
5.	ma panth	-	job
6.	kabəf	-	farming (agriculture)
7.	tɔri	-	show
8.	ənthɔf	-	country
9.	wur	-	come from
10.	yɔ	-	do
11.	ɔwa	-	also

NARRATION

Jim-aŋ ɔpiskɔ ɔ wur ro America. ɔ re worək nɔ Sierra Leone tək re thəksa anfɛth ro skul ma panth ma kabəf. ɔ tɔri Pa Santigie-an anthɔf ɔ wure, ma panth mɔ yɔ-e, ɔwa yi ro mɔ worək-e.

DIALOGUE

Pa Santigie:	Jim topɛ-a?
Jim:	Iyo topɛ sɛkɛ.
Pa Santigie:	Reke mən wur-a?
Jim:	I wur ro America.
Pa Santigie:	Thethe ənder nɔ-a?
Jim:	I der nɔ ka gbɔthkɔ.
Pa Santigie:	Reke mən worək-a?
Jim:	I tə worək ro Makali.
Pa Santigie:	Ko məpanth man yɔ-a?
Jim:	I de thəkəsa anfɛth ro skul manpanth ma kabəf.
Pa Santigie:	ɔwa man dira-o.
Jim:	Iyo man dira-o.

SUBSTITUTION DRILL I

TEACHER'S CUE	TRAINEE'S RESPONSE
Koŋ de yɔ-a?	I de worək, ...
thɛn-a?	I de thɛn ɛthək, ...
baŋ-a?	I de baŋ pəla, ...
wai-a?	I de wai kətala, ...
gbasi-a?	I de gbasi kəbap, ...
tɛp-a?	I de tɛp ɛyoka, ...
kəli-a?	I de kəli əkei, ...
bot-a?	I de bot akala, ...
thɛns-a?	I de thɛns məpanth, ...

SUBSTITUTION DRILL II

TEACHER'S CUE	TRAINEE'S RESPONSE
Se de mar	Sə de mar
di	
mun	
dira	
fothanɛ	
tampɔ (sumu)	
sɔkɔ	
təma təma	

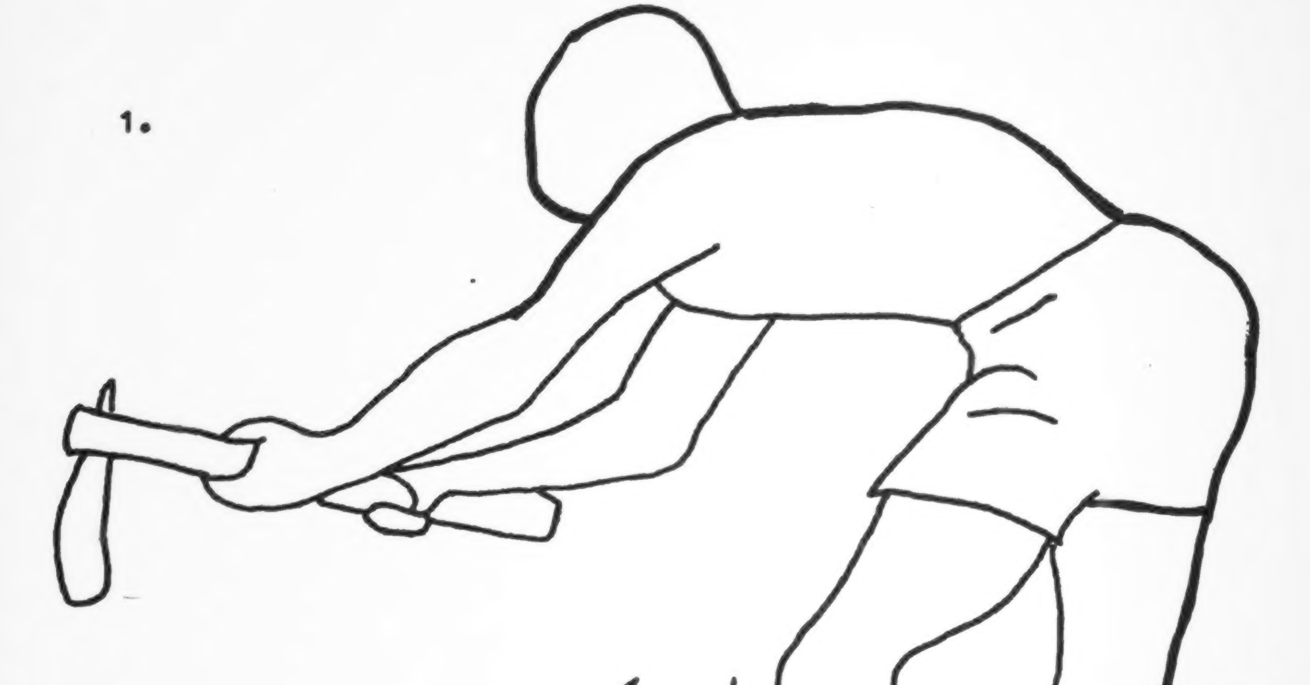
SUBSTITUTION DRILL III

TEACHER'S CUE	TRAINEE'S RESPONSE
Miŋ piskɔ	Miŋ piskɔ
bef	
kuk	
treda	
potho	
themnɛ	
mɛni	
krio	
muslim	
kristɛn	
thela	
karmokɔ	

PICTORIAL CUES

Ko olangba mo yo-a?

1.



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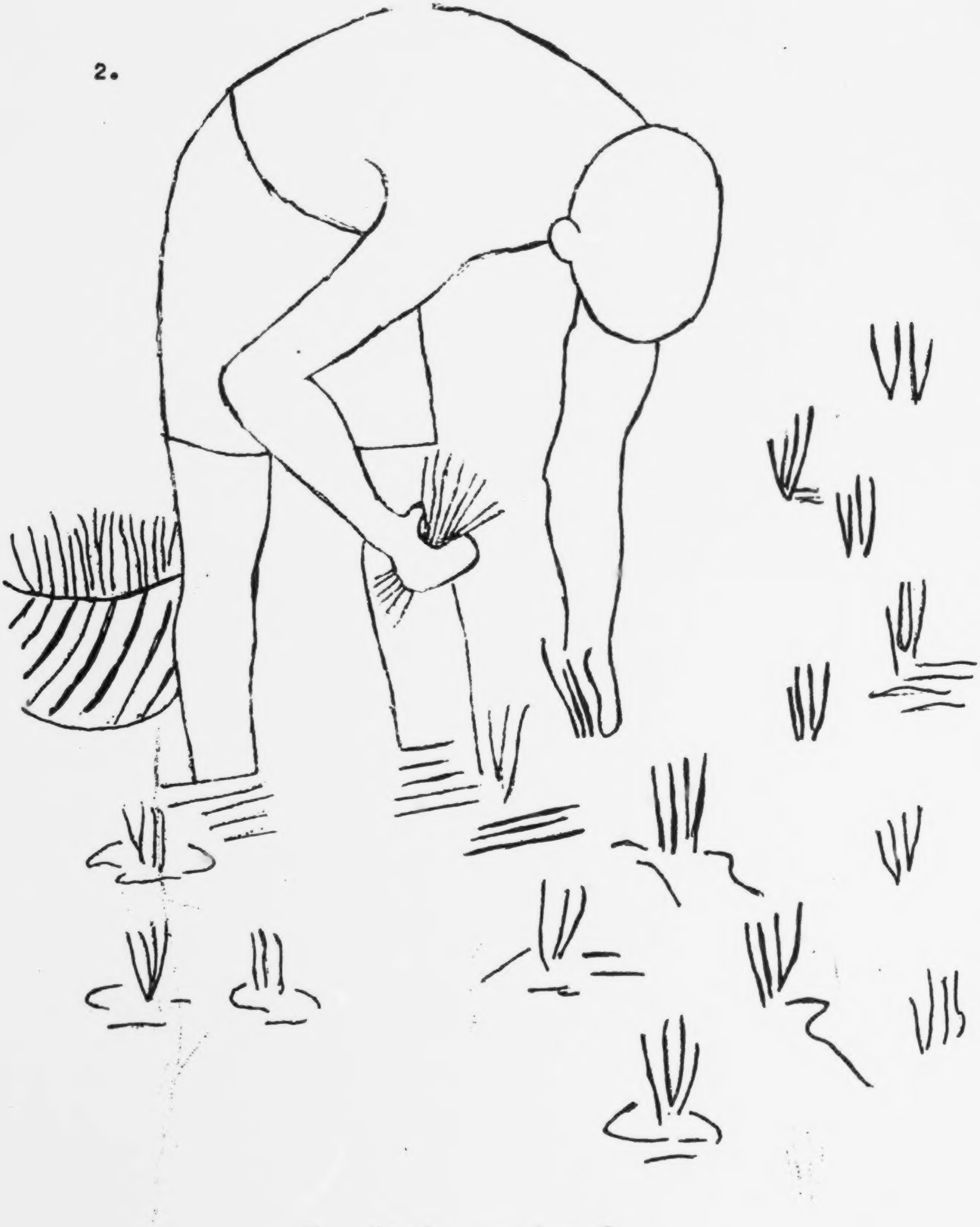
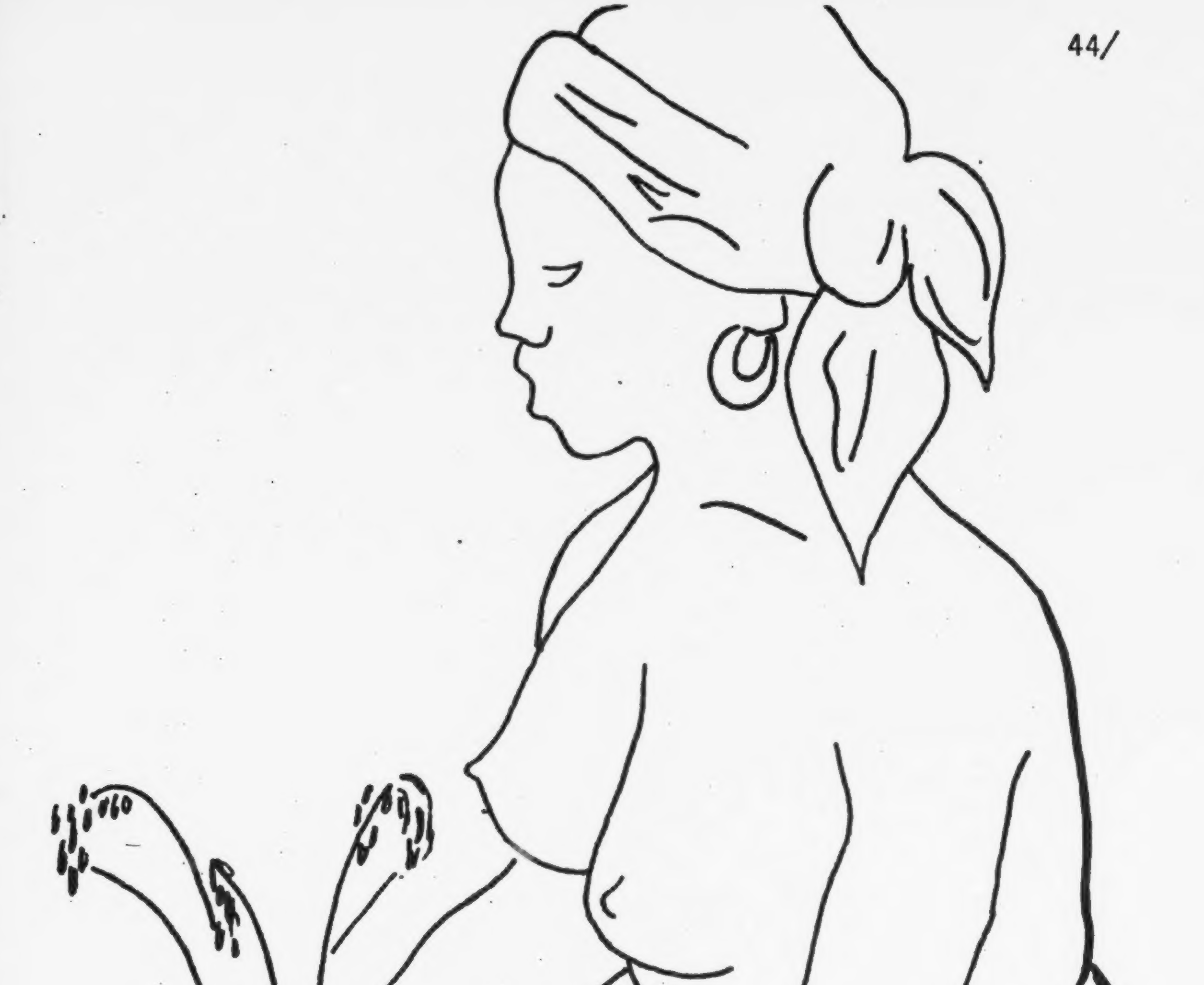
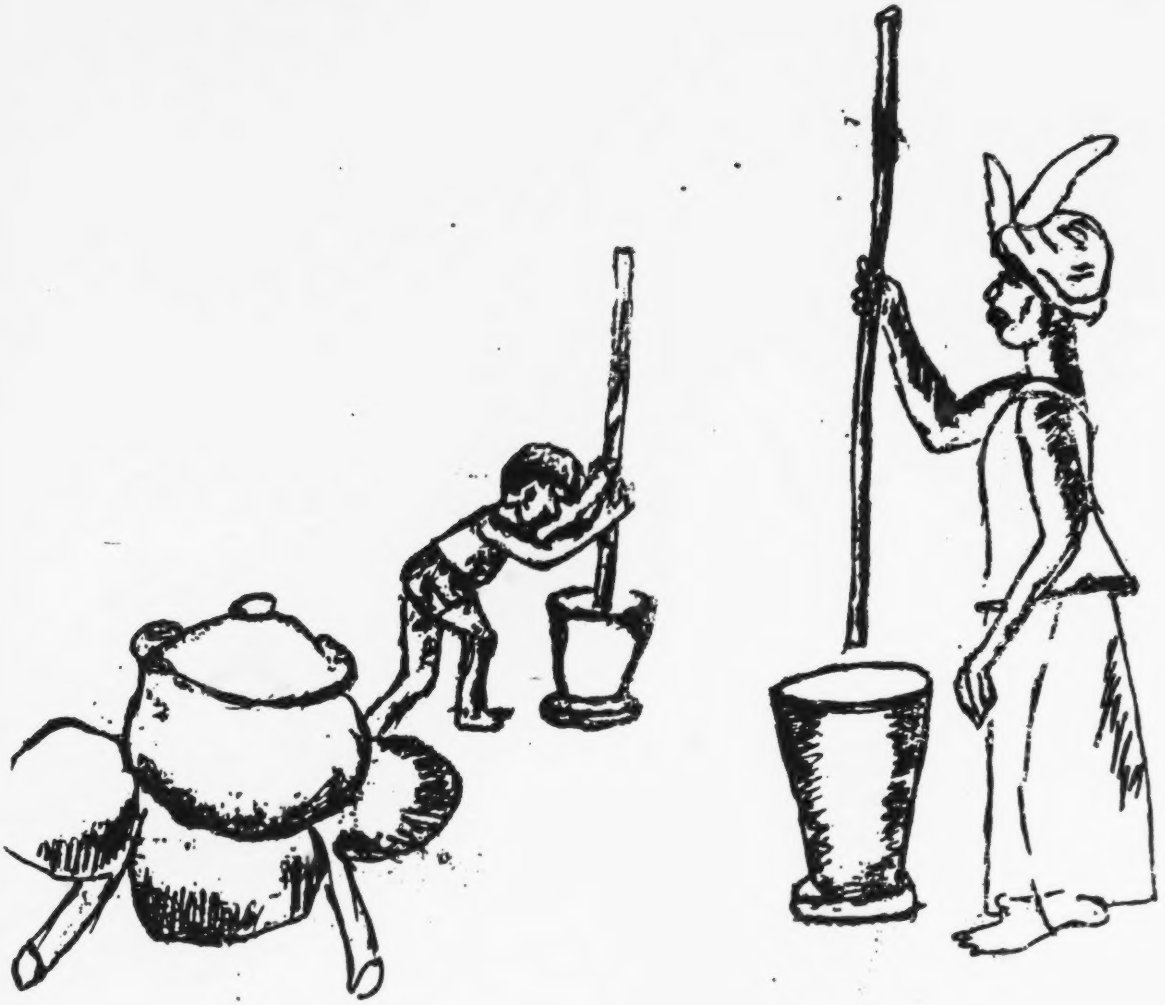


Ko ɔlangba mɔ tɛp-a?

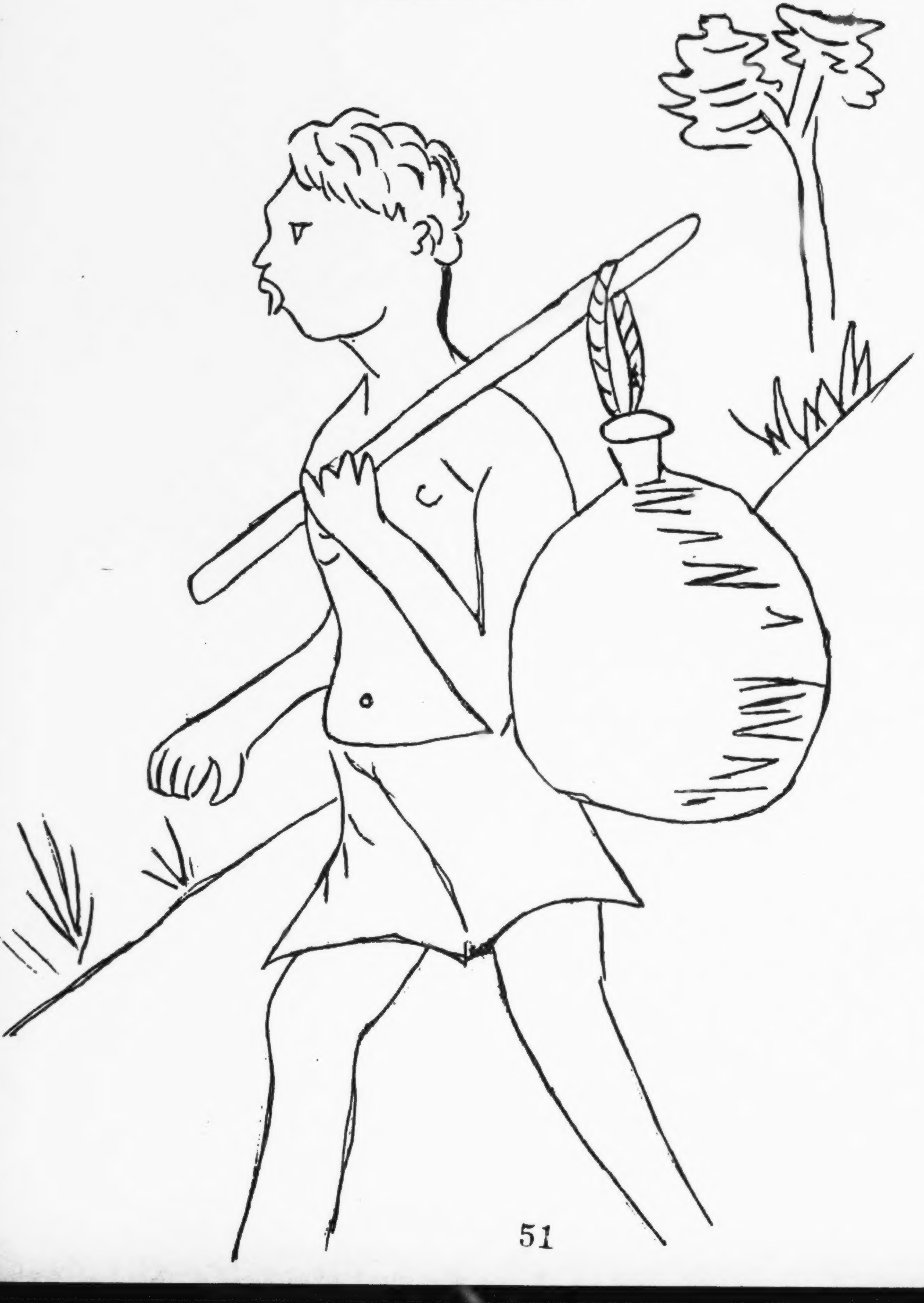


Koka ɔbɔkɔ mɔ yɔ-a?

Ko oboko mo yo-a?



PICTORIAL CUE



VOCABULARY II

1. Reke (sometimes used as 'Deke') - where
2. thethe (as used in the dialogue) - when
3. der - come
4. nɔ - here
5. gbɔthkɔ - September
6. dira-o - good night
7. thɛn - find
8. baŋ - collect
9. wai - buy
10. tɛp - plant (verb)
11. kəli - look at
12. bot - put
13. thɛns - look out for
14. ɛthɔk - wood
15. pəla - rice
16. kətala - hoe
17. kəbap - axe
18. ɛyoka - cassava
19. ɔkei - the thief
20. ankala (akala) - money
21. mar - help (assist)
22. di - eat
23. mun - drink
24. dira - sleep
25. fothanɛ - rest
26. tampɔ (sumu) - stay late night
27. sɔkɔ - stay awake whole night
28. təma təma - stroll
29. ɔbəf - farmer
30. kuk - cook
31. potho (suni fera) - white person
32. mɛni - Mende
33. kristɛn - christian
34. thela - tailor

35.	karmokɔ	teacher (master)
36.	treda	trader
37.	themnɛ	Temne
38.	abil	boat
39.	ɛyaki	dead (dry) leaves
40.	wɔŋɛ	does not gather (collect)
41.	bɛnɛ	keep (store)
42.	ɛfuk	rice husk
43.	yim	red
44.	ador	hunger
45.	tapɔn	swamps
46.	gbasi	take

EXPANSION

1. An de mar aŋfəm ŋa ənthɔf aŋe. (They have come to help the people of this country.
2. Sə de mar aŋfəm ŋa kabəf tapɔn. (We have come to help the people of this country develop their swamps).
3. Ne de mar aŋfəm ŋa ənthɔf aŋe kabəf tapɔn tətəren teren. (You have come to help the people of this country for two years to develop their swamps).
4. I de worək ta anpiskɔ. (I have come to work for Peace Corps).

VOCABULARY III

DAYS OF THE WEEK

	TEMNE	ENGLISH
1.	Alathi	Sunday
2.	Athɛnɛ	Monday
3.	Athalatha	Tuesday
4.	Araba	Thursday
5.	Alakamisa	Thursday
6.	Ayuma	Friday
7.	Asimthi	Saturday

MONTHS OF THE YEAR

	TEMNE		ENGLISH
1.	Pɔlpɔl	-	January
2.	Wɔlwɔl	-	February
3.	Bankle	-	March
4.	Gbaproŋ	-	April
5.	Bafu	-	May
6.	Yofi	-	June
7.	ŋofbana	-	July
8.	Paya	-	August
9.	Gbɔthkɔ	-	September
10.	Mufər	-	October
11.	Sakoma	-	November
12,	Gbətheli	-	December

NOTE: The names of the months of the year have specific meanings. The Instructor should attempt to explain some of these meanings.

EXAMPLE:

Sakoma (November) - "Sakoma" means "we are related". It is associated with the peak of the upland rice harvesting period (ie "time of plenty") when relatives visit each other much more frequently.

NOTES ON GRAMMAR

A. VERB: THE SIMPLE PRESENT TENSE

The simple present verb in Temne is conjugated as follows:

	SINGULAR			PLURAL		
1.	I yema	-	I want	Sə yema	-	we want
	əŋ yema	-	you want	Ne yema	-	you (pl.) want
	ɔ yema	-	he/she want	Aŋ yema	-	they want

2. I yema kabap - I want the axe
eŋ " " - You " " "
ɔ " " - He/she wants the axe
Se " " - We want the axe
Ne " " - You (pl.) want the axe
Aŋ " " - They " " "

EXERCISES

The Instructor should ask the trainees to construct simple sentences in Temne. They should refer back to the Noun Class Charts and the vocabulary which they have now learnt.

1. He sees the axe.
2. They fear the elephant.
3. We want the house.
4. I see the houses.
5. They want axes.
6. He wants a house.
7. She wants oranges.
8. She wants the oranges.
9. Rosaline wants a new house.
10. Solomon fears the elephant.
11. You (pl.) want large eggs.

EXPLANATION

B. When a noun is added to a sentence, the subject concord is retained, coming before the verb.

EXAMPLE:

1. ɔlangba ɔ yema aseth
(The man) (he) wants a house

2. Aŋkapra aŋ nes-a ɔrank
The hunters(they) fear the elephant

3. opiski ɔ nenk ɛseth
The Peace Corps (he) sees the houses

The subject concord must always be present and serves to link the noun with the verb and serves to make the reference clear.

C. SUMMARY

At this point the trainees should know the following about simple statements:

1.

ɔlangba	ɔ	yema	kabap
(Noun)	(Sub.concord)	(Verb)	(Object)

2. Subject concords for the conjugation of the verb:

SINGULAR	PLURAL
I yema	Sə yema
əŋ yema	Nə yema
ɔ yema	Aŋ yema

3. Concord agreement for the third person singular and plural for Noun Class I.

E.g.

ɔlangba	ɔ	yema	kabap
The man	(he)	wants	the axe
Aŋlangba	aŋ	yema	kabap
The men	(they)	want	the axe

Note that the third person concord forms covered to date only cover Noun Class I (people). The subject concord for linking other nouns to the verb are different for each noun class. Another way of looking at it is that the "it" in Temne is different for each noun class. These will come up in future lessons, but look at the following examples for clarification:

1.	Ramɛs	rə	yema	thei
	The egg	(it)	wants	to rot.
2.	Kablai	kə	yema	fumpɔ
	The basket	(it)	wants	to fall
3.	Aŋseth	aŋ	yema	fumpɔ
	The house	(it)	wants	to fall

D. INTERROGATIVE (ASKING QUESTIONS)

i. Objectives:

a) Making questions with simple statements.

b) Affirmative and negative response patterns with subject and object concords.

ii. Explanation

We have learnt how the simple statement is formed:

ɔ nənk kabap - He sees the axe.

To form the question, the formative "-i" is added to the end of the statement with a rising intonation.

ɔ nənk kabapi? - Does he see the axe?

iii. Exercises

Follow the example given above and do the following exercises:

Change the statements into questions -

a) Se yema ɔna
b) əŋ yema kabap
c) Ne yema ɛseth
d) ŋ yema məlemre

iv. Explanation

The response to questions such as the above would utilize the object concord which corresponds to the English "him", "her", and "it".

	QUESTION	ANSWER
1.	əŋ yema kabapi?	Mm, I yema ki.
	Do you want the axe	Yes, I want it.
2.	ən yema aŋsethi?	Mm, I yema ŋi.
3.	" " ɔnai-i?	" " " kɔ.
4.	" " masoi?	" " " ma
5.	" " rapoli?	" " " ri
6.	" " napoli?	" " " ni (pl.)
7.	" " tabapi?	" " " ti.
8.	" " ɛsethi?	" " yi (pl.)

As with subject concords, the object concords must change to correspond to the object noun that they refer to. The following chart shows that this additional group of concords is simplified because the subject and object concords are similar in most cases.

Noun Class	Noun Prefix	Subject Concord	Obj. Concord
1	U	ɔ	Kɔ)
	A	Aŋ	ŋa)
2	U	ɔ	Kɔ)
	T	Aŋ	ŋa)
3	A	Aŋ	ŋi)
	E	ɛ	Yi)
4	A	Aŋ	ŋi)
	M	Me	Ma)
5	K	Kə	Ki)
	T	Tə	Ti)
6	R	Rə	Ri)
	N	Nə	Ni)
7	R	Rə	Ri)
	E	ɛ	Yi)
8	M	Mə	Ma
9	ɛ	ɛ	Yi

vi. EXERCISES

In the following questions, fill in the blank spaces with the appropriate object concord as the case may be.

1. Aŋseth: I nenk ________
2. ɛmɛs: I yema ________
3. Napol: I nenk ________
4. ɛmonti: ɔ yema ________
5. Malemre: Se nənk ________
6. Rapol: I nənk ________
7. ɔbai: I kori ________

E. NEGATIVE RESPONSE

The negative response to a simple questions is formed by adding "-yɛ" to the verb (or -ɛ if it ends in a consonant).

EXAMPLE

	QUESTION	RESPONSE
1.	əŋ nənk tabapi? Do you see the axes?	Mm mm, I nənkɛ tabap. No, I do not see the axes.
2.	ɔ yema aŋsethi? Does he want the house?	Mm mm, ɔ yemayɛ aŋseth. No, he does not want the house

The negative responses can be:

1. Mm mm, I nənkɛ ti.
   No, I do not see them.
2. Mm mm, ɔ yemayɛ ŋi.
   No, he does not want it.

vi. EXERCISES

Change the statement to a question. Ask a second student to answer in the negative.

E.g: ɔ ba kabap. Student A: ɔ ba kəbapi?
He has an axe. Student B: Mm mm, ɔ bayɛ kəbap.
No, he does not have an axe.

1. ɔ ba aseth
   Student A:
   Student B:
2. əŋ ba aseth
   Student A:
   Student B:
3. Aŋ yema anak
   Student A:
   Student B:
4. Sə nesa ɔrank
   Student A:
   Student B:
5. I yema athis
   Student A:
   Student B:
6. Nə nənk una
   Student A:
   Student B:

Repeat the exercise; this time using object concords kɔ, ma, ŋi etc. where appropriate.

F. **EXPLANATION**

Temne also forms questions through the use of interrogatige words such as those in English - ie what, who, where, when etc.

Eg.: əŋ yema - you want
Ko əŋ yema-e? - what do you want?

The 'what' is expressed by putting Ko before the sentence and ending it with "-e".

Example:

1. Ko əŋ nenk-e? - What do you see?
2. Ko əŋ bɔther-e? - " " " like?
3. Ko əŋ nesa-e? - " " " fear?
4. Ko əŋ tara-e? - " " " know?

The interrogative "kɛnɛ---ɛ" is also used to form "who" questions.

Examples:

1. Kɛnɛ əŋ nenk-e? - Who do you see?
2. Kɛnɛ əŋ bɔther-e? - " " " like?
3. Kɛnɛ əŋ nesa-e? - " " " fear?
4. Kɛnɛ əŋ tara-e? - " " " know?

"Where" is expressed by "reke---e"

Examples:

1. Reke əŋ nenk-e? - Where did you seee?
2. Reke əŋ bɔther-e? - " " " like?
3. Reke əŋ nesa-e? - " " " fear?
4. Reke əŋ tara-e? - " " " know?

"Why" is expressed by "Kɔ ŋ——e?

Examples

1. Koɛŋ əŋ nenk-e? - Why did you see?
2. Koɛŋ əŋ bother-e? - " " " like?
3. Koɛŋ əŋ nesa-e? - " " " fear?
4. Kɔɛŋ əŋ tara-e? - " " " know?

vii. EXERCISES

Translate the following into Temne:

1. Where do you come from?
2. Why do you want the house?
3. Who likes the oranges?
4. Who likes them (oranges)?
5. What do you fear?
6. What does the hunter see?
7. Who do the chiefs like?
8. Where do you see the elephant?

NOTE: In Temne, in some cases, "d" and "r" are interchangeable. They are described as "Allophones".

E.g. rim/dim - voice
ru/du - plait
rin/din - one
ro/do - there/locative)

When this occurs, it is recommended that "r" be used constantly since "r" is more often used than "d".

E.g. rim, ru, rin, ro, etc.

SOME TEMNE PROVERBS

	TEMNE	ENGLISH EQUIVALENT/ EXPLANATION
1.	Abil a koth aŋ wɔŋɛ ɛyaki	A rolling stone gathers no moss.
2.	Bɛnɛ ɛfuk ɛyim ta ador də yim	Make hay while the sun shines.

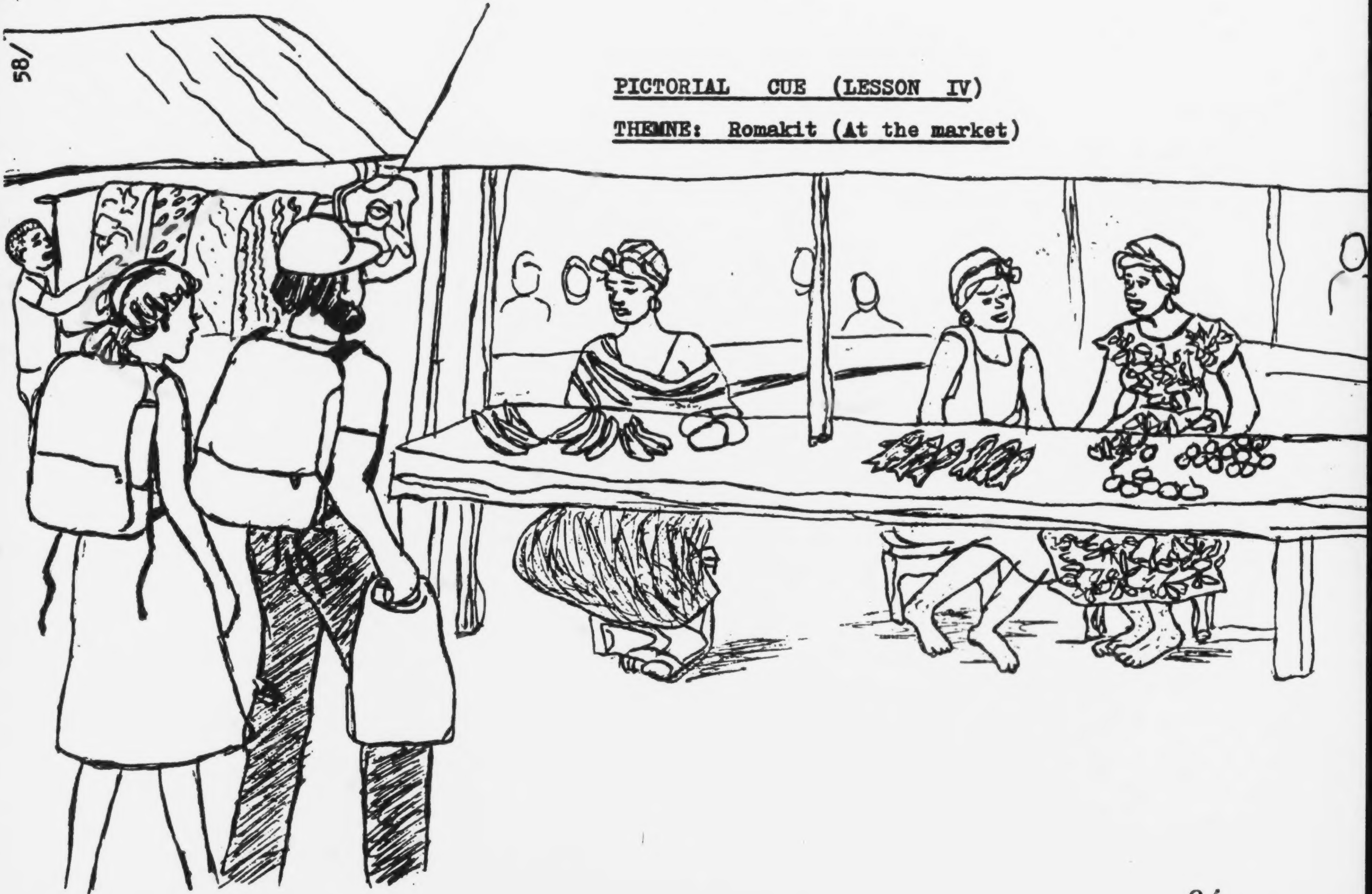
SOME USEFUL EXPRESSIONS

1. Ra bomp ra mi rɛm bansa. It is my head that is aching.
   (My head is aching)
2. I ba kor kəban. I am suffering from belly ache
   (I have stomach ache).
3. Mamu, yemi mant I mun. Please give me some water to drink.

4. I tara ti - I know (it)
5. I lanɛ ti - I believe it
6. To ma yɔ-e? - What to do?
7. Gbapɛ mi - Leave me alone.
8. Te sɔmpa mi - Don't disturb me.
9. Anak a bothi - The rice (cooked) is good.
10. I bayɛ akala - I don't have money.

PICTORIAL CUE (LESSON IV)

THEMNE: Romakit (At the market)



LESSON FOUR

BARGAINING

TEACHING GUIDES

INSTRUCTIONS

1. Introduce the vocabulary by holding the actual objects in front of the class.
2. Repeat the name of the object three times and have the class repeat after you.
3. Drill the pattern: "A ke kebep".
4. Substitute for "Kebep" other items.
5. Hold an item in hand and ask a student "Ko reka re" and have the trainee respond "A ke kebep".
6. Have other trainees substitute for "kebep".
7. Drill the pattern "Ko reka re"?
8. Let trainees ask each other:

   Trainee A: Ko reka re?
   B: A ke......
9. Put the object on the table and move a little from the table.

E.g.	TEACHER	TRAINEE'S RESPONSE
	Korka a raŋ-a?	Kebep

Point to the object saying "kebep".

VOCABULARY

Ropet	-	Town
Wai	-	Buy
ɛbis	-	Gara clothes
Thɛlmanɛ	-	Talk with
Thila	-	Sell
Yifanɛ	-	Ask (politely)
Kɔmɔ	-	Let (him/her)
Gbenki	-	Reduce
Amɔlɔ	-	The prize of
Bonɛ	-	Glad

NARRATION

Yenoh-aŋ oko ropet tək kɔ wai ɛbis. ɔ thɛlmanɛ ɔ bɔrkɔ məthila ɛbis-e. ɔyifanɛ kɔ, komɔ gbənkɛ kɔ amolɔ. Yenoh-aŋ pə bɔnɛ kɔ ka wai ɛbis ma gbənkɛ kɔ amolo-e.

DIALOGUE

Yenoh: Ya ndirai-i.

ɔthila: Iyo, wathbɛra, ndirai sɛkɛ.

Yenoh: Atotha te .tefinɔ. Molɔ a kin-a?

ɔthila: Təbakɛ mɔlo. A təreŋ a et lion.

Yenoh: Təbaki molo othasər] əŋ gbenkiɛ mi-i?

ɔthila: Mɔlo. ən ram-a?

Yenoh: I ram-a-siks lion.

ɔthila: Atotha təbaki molɔ kake, kɛrɛ ram a sɛvin lion.

Yenoh: ɔwa pə baɛ apa. Ankala ŋəŋə.

ɔthila: Mɔmɔ-o. A loko-o lɔkɔ ənyema ɛbis-e, der no romi,
ti thilar mu finɔ.

Yenoh: ɔwa ti kanɛ anyathki ŋa mi bɛ-ɛ a tamu. əntara
fɔfanɛ wuni.

ɔthila: ɔwa sətnəŋkanɛ so.

I. SUBSTITUTION DRILL

TEACHER'S CUE	TRAINEE'S RESPONSE
Molɔ ɛbis-a?	Molɔ ɛbis-a?
ɛlop	
kagbɛngbɛ	
tayaba	
mathamba	
osɛm	
I yema ɛmuna	I yema ɛmuna
ɛyoka	
mabela	
makoboŋ	
maro	
ɛbana	

TRANSFORMATION DRILL

TEACHER'S CUE	TRAINEE'S RESPONSE
Atotha te baki mɔlɔ.	Atotha te bakɛ mɔlɔ.
I yema ɛbis.	I yema-ɛ ɛbis.
I kɔ ropet.	I kɔ-ɛ ropet.
I fɔf kathemnɛ.	I fɔf-ɛ kathemnɛ.
I tel kamɛni.	I tel-ɛ kamɛni.

QUESTIONS AND ANSWERS

TEACHER'S CUE	TRAINEE'S RESPONSE
Reke maŋ kɔ-a?	I kɔr ro makit.
Mɔlɔ pla ən yema-a?	I yema pa pɔn ŋin.
Mɔlɔ pla ɛkɔp ənyema-a?	I yema ɛkɔp ɛsas.
Kom pat-a?	I pat metontho.
Reke ewai akotha ke-a?	I wai ki ro pak.
Ko ɛlop ŋa nbothr-a?	I bothr ɛgbampɔ.

COUNTING EXERCISE

RULES

a) Cardinal numbers, being adjectives follow the noun they qualify.

b) The first four cardinal numbers vary according to the prefix of the noun they qualify.

c) All other cardinal numbers are invariable.

1. kin, ŋin, min, rin, tin, pin, win
2. ŋarəŋ, yɛrəŋ, marəŋ, tərəŋ, pərəŋ
3. ŋasas, ɛsas, masas, tesas, pəsas
4. ŋanlɛ, yanlɛ, manlɛ, tanlɛ, panlɛ

When counting the form 'pin, pərəŋ, pəsas, panlɛ, is normally used, though "kin, ŋarəŋ, ŋasas, ŋanlɛ" is also used when counting people.

5	-	tamath	10	-	tɔfɔt
6	-	dukin	20	-	kəgba
7	-	dɛrəŋ	100	-	kɛmɛkin
8	-	dɛsas	1,000	-	a wulŋin

When counting objects or people the form "tamthrukin, tamthedɛrəŋ, tamthrɛsas, tamthrɛŋanla' (6, 7, 8, 9) is normally used.

All other cardinal numbers are formed from those already given.

11 - tɔfɔt kin
ŋin
min etc.
12 - tɔfɔt marəŋ
ŋarəŋ
yɛrəŋ etc.
13 - tɔfɔt masas
asas
ɛsas etc.
14 - tɔfɔt manlɛ
yanlɛ
ŋanlɛ etc.
30 - kəgba tɔfɔt kin
ŋin
min etc.
40 - tegb rerəŋ (note that the plural of kəgba is təgba)
50 - təgba tərəŋ tɔfɔt
60 - təgba təsas
70 - təgba təsas tɔfɔt
80 - təgba tanlɛ
90 - təgba tanlɛ fɔfɔt
99 - təgba tanlɛ tɔfɔt təmthrɛŋamlɛ
100 - kɛmɛkin
200 - tɛmɛ tərəŋ (note that the plural of wul is ɛ-wul)
300 - tɛmɛ təsas
400 - tɛmɛ tanlɛ
500 - tɛmɛ tamath
2000 - ɛ-wul yɛrəŋ
3000 - ɛ-wul ɛsas

The first four numbers vary in form both when they stand alone and also when they come at the end of compound numbers, but not when they are part of 6, 7, 8 and 9.

1st: ɔtɔtɔkɔ, an-tɔtɔkɔ, ka-tɔtɔkɔ etc.
2nd: ɔwɔ beka ŋarəŋ (Literal meaning is "he who
3rd: ɔwɔ beka asas (that which) reaches 1, 2, etc."
4th: ɔwo beka ŋanlɛ and "ɔwɔ" is therefore variable
5th: ɔwɔ beka tamath etc(to "aŋa" 'ara' etc.)

EXAMPLE

1. ɔbai ɔtɔtɔkɔ
   The first chief
2. Ka ren aka beka tɔfɔt
   the tenth year.

GRAMMAR NOTES I

SPECIFYING THINGS

A. OBJECTIVES

1. Specifying things as "this" and "that".
2. Asking the question "which".

B. EXPLANATION

To specify something as "this" (thing) here" in Temne the noun is followed by a demonstrative corresponding to its noun class.

Example:

Ko əŋ yemae? What do you want?	I yema kabap ake I want this axe
	I yema tabap ate I want these axes
	I yema aŋseth aŋe I want this house
	I yema ɛseth ɛye I want these houses

The form of the demonstrative is thus determined by the noun to which it refers.

	Noun Class	Demonstrative
1.	ɔlangba	owe
	aŋlangba	aŋe
2.	ɔna	owɔŋ
	tana	aŋaŋ
3.	aŋseth	aŋaŋ
	ɛseti	ɛyaŋ
4.	aŋlemre	aŋaŋ
	malemre	amaŋ
5.	kabap	akaŋ
	tabap	ataŋ
6.	rapɔl	araŋ
	bapɔl	anaŋ
7.	ramɛs	araŋ
	ɛmes	ɛyaŋ
8.	masoi	amaŋ
9.	ɛmonti	ɛyaŋ

D. EXERCISES

Translate the following sentences into Temne.

1. I like this spoon (kabep)
2. I see those ropes
3. He fears that elephant
4. We eat those eggs
5. I want this house
6. You have these axes
7. He takes that knife
8. I eat this orange
9. You eat those oranges
10. They like these ropes

EXPLANATION

The question word "which" has as its form reke-e which takes a concord corresponding to the noun which is being asked about.

1. Aseth areke əŋ nenke? Which house do you see?
2. Kəbap kəreke əŋ nənke? " axe " " "
3. Rəpɔl rəreke əŋ nənke? " rope " " "
4. ɛseth ɛreke əŋ nənke? " houses do you see?
5. Məlemre məreke əŋ nenke? " oranges do " "

The following verbs may be added to your list to answer exercises.

sothɔ - get, obtain
kera - carry
gbɔŋ - touch
yira - sit

EXERCISES

Translate the following questions and answers into Temne.

1. Which teacher do you want?
2. I want that teacher

2. Which houses do you see?
I see these houses.

3. Which pot are you buying?
I am buying this pot.

4. Which oranges do you see?
I see those oranges.

GRAMMAR NOTES III

A. OBJECTIVES

1. Showing that something possesses something else ie: the dog of the man; the mouth of the lion.
2. Personal possessives - ie, my friend, your name, his shirt etc.

B. EXPLANATION

Possessive expressions denoting ownership are formed by placing a possessive concord between the thing possessed and the owner or possessor.

1.	ɔ rani ka ɔkapra	The wife of the hunter
2.	Kasəŋ ka ɔsip	The mouth of the leopard
3.	Rapɔl ra ɔna	The rope of the cow
4.	Malemre ma aŋfeth	The oranges of the children

The possessive concord is linked with the thing possessed by the noun class correspondence with an appropriate concord form. Observe the following examples.

1.	ɔrani ka ɔkapra	The wife of the hunter
2.	Aŋseth ŋa ɔkapra	The house of the hunter
3.	Kabap ka ɔkapra	The axe of the hunter
4.	Tabap ta ɔkapra	The axes of the hunter
5.	Rapɔl ra ɔkapra	The rope of the hunter
6.	ɛmes ya ɔkapra	The eggs of the hunter
7,	Napɔl na ɔkapra	The ropes of the hunter

C. EXERCISES

Insert the appropriate possessive concord as in the example.

(aŋseth) (ɔbai) aŋseth ŋa ɔbai - the house of the chief.
(rasek) (ɔlangba)
(kapet) (aŋtita)
(aŋfon) (kalɔmɛ)
(malontho) (ɔthem)
(tamank) (aŋbaf)
(masu) (ɔbɔrkɔ)
(ɛgbimgbiŋ) (aŋseth)
(natul) (kablay)
(rayay) (ɔlangba)

A number of new vocabulary items have been introduced in these exercises. The instructor should explain the meanings of these items to the trainees so they can be included in the trainee's own vocabulary list.

D. EXPLANATION

The forms of the possessive pronouns in Temne are:

ami - my   asu - our
amu - your   anu - your (plural)
ɔŋ - his/her   əŋaŋ - their

These possessive pronouns follow the possessive concord as in the examples below:

kabap kami - my axe   kabap kasu - our axe
kabap kamu - your axe   kabap kanu - your axe
kabap kɔŋ - his/her axe   kabap kəŋaŋ - their axe

Note that the possessive concord is controlled by the noun:

rapɔl	rami	my rope
tabap	tami	my axes
ɛseth	ɛmi	my houses
aŋthis	ami	my knife
masu	mami	my rings
masu	masu	our rings
kapet	kamu	your town
ramɛs r	rɔŋ	his egg

E. EXERCISES

Complete the following Temne sentences by inserting the appropriate noun and possessive pronoun form.

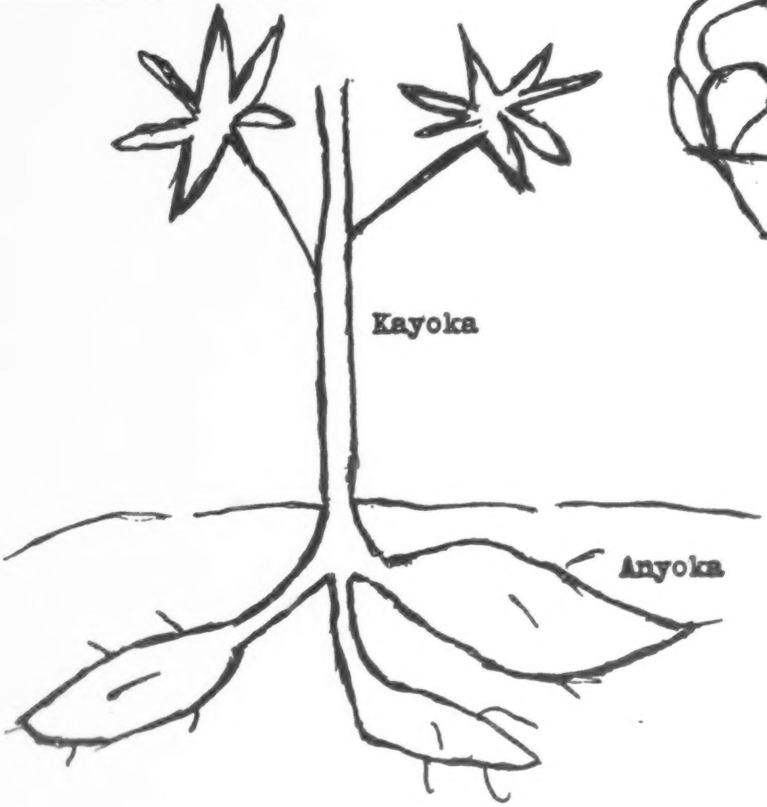
I bother - (my box)
- (our houses)
- (his hair)
- (their spoons
- (your rope)
- (your teeth)

Translate the following into Temne.

1. We like our teacher
2. I want your book
3. You see his axe
4. They know our house

PICTORIAL CUE

THEME: **Kayoka** (The Cassava Plant)



Korka mabɛmpa ke wur kaɛyoka-e?

1. pin - ɛfufu
2. peren - ɛgari
3. pesas - kakasadabred or kalankɔnɔ
4. beka panlɛŋ - ansethat
5. beka tamath-aŋ - ɛtho
6. beka tamthurikin-an - ɛkondogbala
7. beka tamthedɛreŋ-an - kadumbɛ
8. " tamthrɛsas-an - ɛyɔta
9. " tamthrɛaŋlɛ-ŋ - tagbɔdɔ
10. ɔwasɔ, ka ɛboper at satha karɔmbɔ.

VOCABULARY

1. anbɔpr - leaf
2. kayoka - cassava plant
3. taboth - balls
4. ɛfufu - foofoo (this is fermented)
5. anbaf - big bowl
6. anyoka - cassava tuber
7. korka? - what?
8. bɛmpa - make
9. ɛgari - gari
10. kalankɔnɔ/kakasadabred - cassava bread
11. beka - making/furthermore/added to that
12. ansethat - starch
13. ɛtho - another type of foofoo (not fermented)
14. ɛkondogbala - African tapioca (dried cassava chips)
15. kadumbɛ -) fried cassava chips
16. ɛyɔta -)
17. karɔmbɔ - cassava leaves
18. tagbɔdɔ - fried cassava balls

SOME VERBS RELATED TO SITUATION I

1. ka tusi - to harvest the cassava tuber
2. ka di - to eat
3. ka gbanth - to pound (the foofoo)
4. ka pim - to harvest the cassava leaves
5. ka yer - to give
6. ka bor - to peel off
7. ka gbem/gbanth - to pound the cassava leaves
8. ka ken (ɛfufu) - to prepare (the foofoo)
9. ka gbasi - to take
10. ka sara - to carry on the head
11. ka kɔf (ɛfufu) - to ferment (the foofoo)
12. ka tɛp - to plant
13. ka fɔnkra - to weed
14. ka bɛnɛ - to keep (store)
15. ka fitha - to throw away
16. ka thei - to get rotten/rot

EXERCISE ON SITUATION I

TEMNE	ENGLISH
Beth	Morning
Reyaŋ	Afternoon
Retyɛŋ	Evening
Refoi	Night
Tatak/Rendatɔŋ	Mid night
Presok	Early morning

SEASONS OF THE YEAR

TEMNE	ENGLISH
Rawok	Dry season
Adareŋ	Wet season
Kafefina	Hamattan

ADDITIONAL VOCABULARY

anfef	-	air, wind or breeze
akenkəl	-	storm
akɔm	-	rain
ɔtank	-	cold
ɔwon	-	heat
arɛŋ	-	thunder
ɔnakthinɛ	-	lightening
kabi	-	dew/mist
pətɔŋ	-	flood
kafəlfəl	-	uplift wind
ɔwosi	-	dry

PHYSICAL POSITIONS

təma	-	stand (up)
sanɛ	-	bend
thonthnɛ	-	squat
gbapsa/sɛlinɛ	-	stretch your feet
yira	-	sit down

ADDITIONAL VOCABULARY

kəli	-	look
məp	-	close your eyes or fist
ŋaŋi	-	open your mouth
gbəmər	-	close your mouth
kulɔ) ɔkulɔ)	=	cry
bok) ɔbok)	-	he/she is crying
sel	-	laugh
ɔsel	-	he/she laughs
suma) ɔsuma)	-	serious he/she is serious
fəntha	-	lie down
yokanɛ	-	get up

PROVERBS

1. Ke neŋ wuni keyɛ ketara kɔ
   There is no art to find the mind's construction on the face.

2. Tema ɔbɛntɛ kethɔmɔ.
   Take care of what you do.
   (Listen to advice)

USEFUL EXPRESSION

1. Mɔlɔ ɛlop - How much is the fish?
2. Sa munɔ sa reyathki - Both of us are friends.
3. ɛlop a finɔ. - The fish is fine.
4. ɛlop aŋe a bɔthi - The fish is sweet.
5. ɔpiskɔ we ubakranɛ - This Peace Corps is a spendthrift.
6. Iti der bepi ɔkuru o solɔ - I shall come, God willing.
7. A kor ka mi kebaŋ - I have a stomach ache
8. ɔbɔli ro makit - The market is far away
9. ɛyɛt ɛthila ɛgbathi ropet - Many things are sold in the town.
10. ɛbana ɛ gbathi ro kor - There is plenty banana in the farm.

[redacted]

THEME: Ka gbrans (Hygiene)

[redacted]

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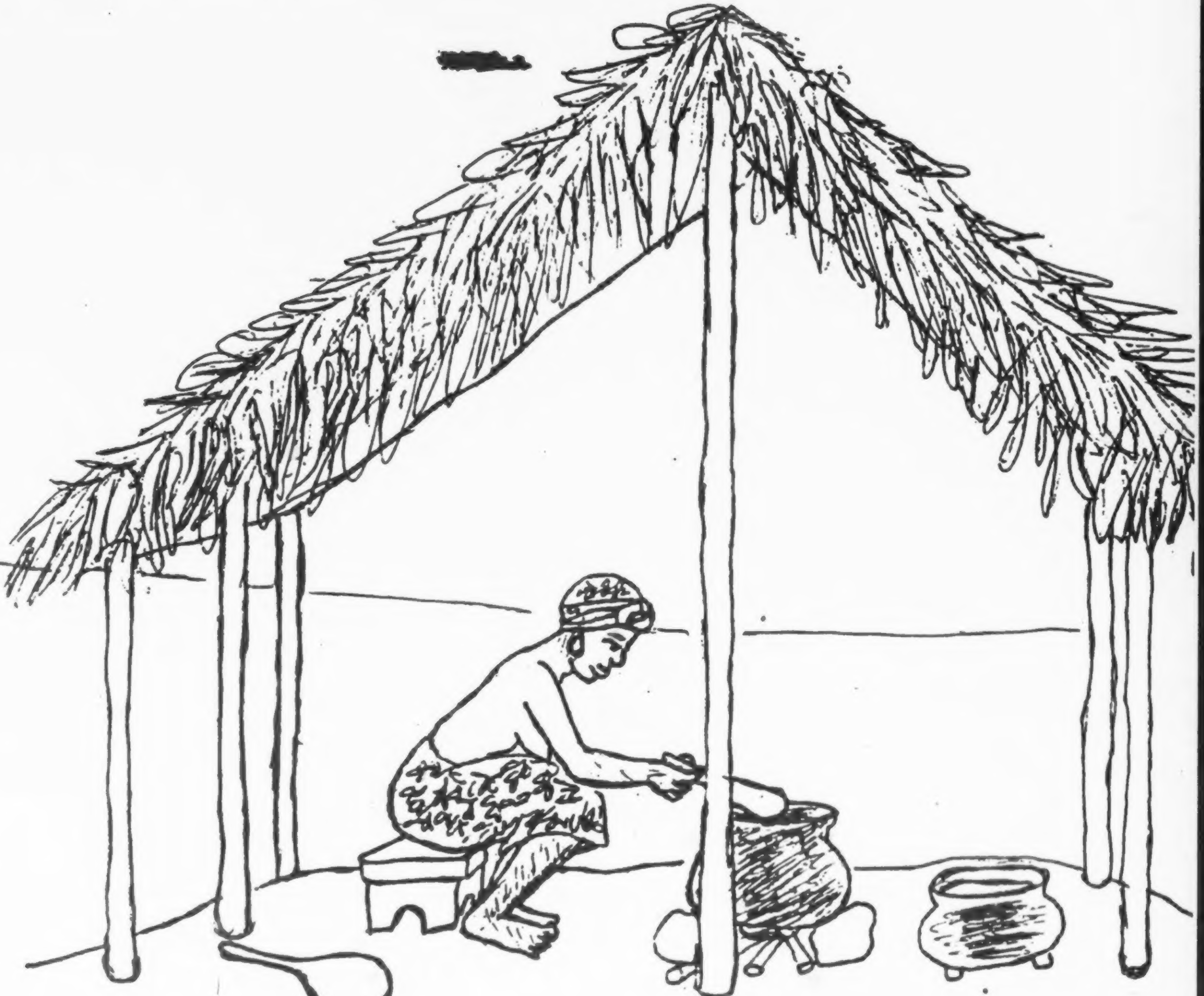

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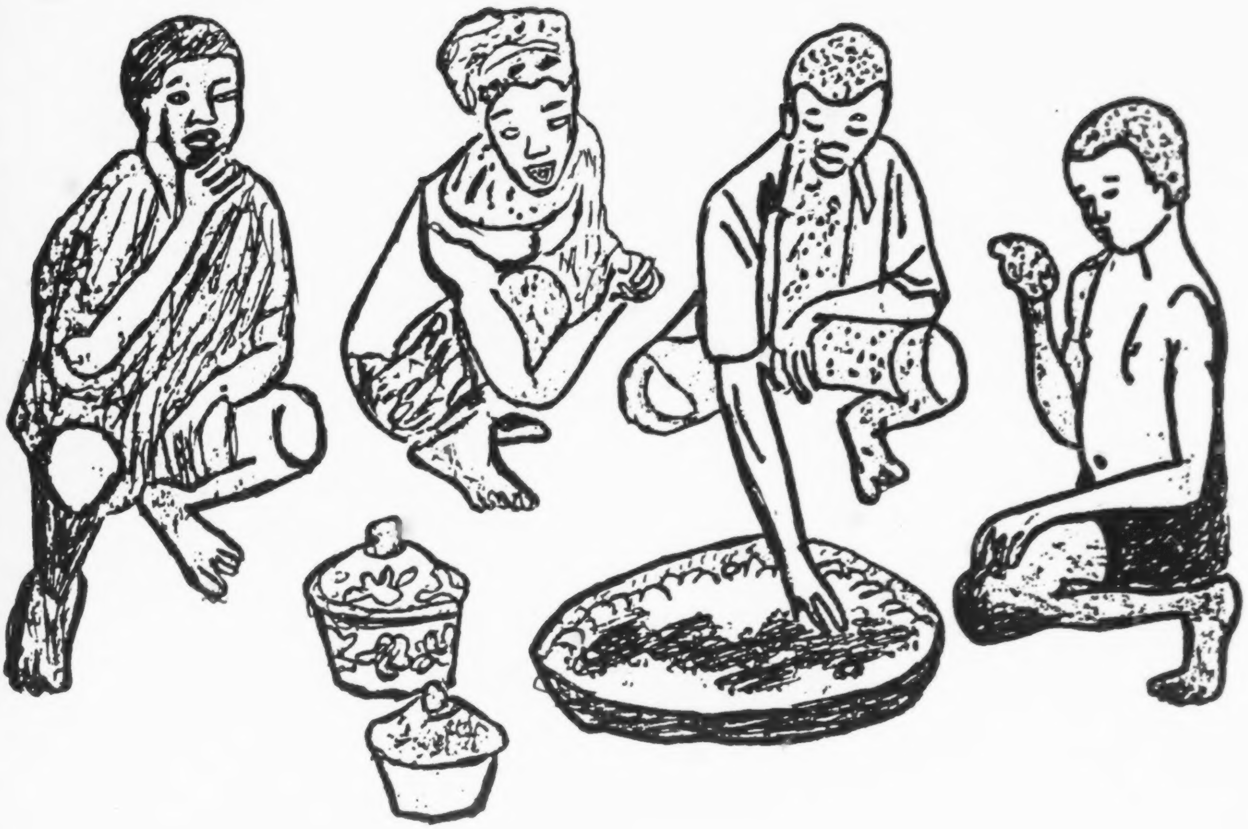
LESSON FIVE

DINING HALL SITUATION

PICTORIAL CUE

THEME: Ka di rokin
(Communal Eating)



DINING HALL SITUATION

TEACHING GUIDES

1. The instructor must use real objects where ever possible to make the lesson interesting.
2. Allow a lot of role-play among the trainees.
3. The instructor should be conversant with the vocabulary in the lesson.
4. The grammar in this lesson is very important in understanding the theme of the lesson and must therefore be stressed right from the beginning of the lesson.

VOCABULARY

lɔkɔ - time
ampo - have (present perfect)
bek - reach
kɔnɛ - went
konko - room
takəkɔ - to go
darədi - food
rəka-rədi - food to eat
pət - cook (verb)
kagbanth - line (queue)

NARRATION

An lɔkɔ ŋa ka di ampo bek. Sampa yi Sheku-aŋ an kɔnɛ ka ɔ dɛr di-e Sheku-aŋ ɔ yif Sampa-aŋ a re a pat-e.

DIALOGUE

Sheku: Sampa, a dor rə baki mi man kɔnɛ di.
Sampa: ɔwa, man kɔnɛ.
Sheku: Ta təma ka kagbanth.
Sampa: Sheku, ən tara a re a pat thoŋɔŋ-i?
Sheku: I tamtamnɛ kə a ɛfufu yi məlontho-ŋ. ɔwa sɔ anak yi kəyok-aŋ.
Sampa: Ko maŋ kɔ di-a? Minɛŋ I yema mɛm ɛfufu yi ma lontho-əŋ.
Sheku: ɔwa minɛŋ ti gbasi anak yi ka yoka-aŋ.

Steward: Beki-i?
Sampa: A-əŋ-pəbe-ɛ bar sɔ ɛthan, momɔ-o.
Sheku: Ti sothɔ ba anak yi kayoka-a.
Steward: I bot əgbathi-i?
Sheku: A-əŋ....ɔwa beki thoŋ.

PART II

Sampa: Mbɔ thasa mi ba amɛr-a.
Sheku: Keli ma. ɛfufu ɛbɔthi-i?
Sampa: ɛba-ɛ təi, ɛfufu ɛfinɔ, ɔwa a səka tə ba-ɛ kəgbɛngbɛ kəgbathi..
Sheku: Minɛ sɔ I bɔthər anak, asəka abɔthi əntə tham a lɔl-i?
Sampa: ɔwa, mm mm ɔbothi, I bɔthər ŋi, kɛrɛ I po namra.
Sheku: Minɛ sɔ I po namra, ta konɛ.
Sampa: ɔwa man konɛ.

SOME USEFUL EXPRESSIONS

	TEMNE	ENGLISH
1.	Ador rə baki mi.	I am hungry.
2.	An loko ŋa kadi ampo bek.	It's time to eat.
3.	I bəther anak	I like coomed rice.
4.	I po namra.	I am full.
5.	Thasə mi a mɛr.	Pass me the salt.
6.	Təma ka kagbanth.	Stand in a queue.
7.	I tamtamnɛ kə pa	I am thinking that ....
8.	Kagbɛngbɛ kə baŋ.	The pepper is hot.

GRAMMAR NOTES I

VERB TENSES: VERB AND FUTURE

A. OBJECTIVES:

1. Learning the forms to express past and future time with Temne verbs.
2. Initial exploration of verb tense usage in the past.

B. EXPLANATION

The sense of past time in Temne is often expressed by the present perfect which translates in English as "have bought", "have worked", "have seen" etc. In Temne this is expressed by putting Po before the verb.

EXAMPLES

	Present			Past		
1.	I di	-	I eat	I po di	-	I have eaten
2.	ɔ wai	-	He buys	ɔ po wai	-	He has bought
3.	Sə fɔf	-	We speak	Sə po fɔf	-	We have spoken

C. EXPLANATION

The simple past takes the same form as the present tense. Sometimes these are subtle variations in tone but this can be learnt only by frequent usage. The context also makes it clear whether a form is past or present.

1. I di dis - I ate yesterday.
2. ɔ wai kəbep - He bought a spoon.
3. Səfof ɔwoni - We spoke for a long time.

D. To form the negative, the particle - (yɛ) or (ɛ) after a consonant, is added to the verb.

E.g. 1. I di dis - I ate yesterday.
2. I diyɛ dis - I did not eat yesterday.
3. I wai kəbap - I bought an axe.
4. I waiyɛ kəbap - I did not buy an axe.

EXERCISES

Translate the following into Temne.

1. You have come.
2. We have seen.
3. He has walked.
4. I saw the man.
5. He did not see the elephant.
6. They went to the house.
7. I did not buy the axe.

E. EXPLANATION

The future tense in Temne is formed by the particle tə before the verb.

	Present			Future		
1.	di	-	I eat	I tədi	-	I will eat.
	ɔ kɔ	-	He goes	ɔ təkɔ	-	He will go.
	ɔ tara	-	He knows	ɔ tətara	-	He will know.
	Aŋ der	-	They come	Aŋ təder	-	They will come.

The future marker tə is inserted between the noun and the verb.

The negative form of the future is similar to that for present/past forms. The tə is dropped from the verb and the negative particle added.

				Negative		
1.	I tədi	-	I will eat	I diyɛ	-	I will not eat.
2.	ɔ təkɔ	-	He will go.	ɔ kɔyɛ	-	He will not go.

GRAMMAR NOTES II

LOCATION, TIME, MANNER

A. OBJECTIVE:

Expand sentences to include "where", "when", and "how" something happened.

B. EXPLANATION

Temne has a locative prefix ro. The exact meaning depends upon the verb and the context of the idea being communicated. It could translate as to, from, into, out of, on, by or at.

The interrogative word for asking about location or place is reke...e? where?

E.g. Reke o kɔ-e? - Where did he go?
ɔ kɔ ropet - He went to town.
Reke əŋ wure? - Where do you come from?
I wur ro Amerika - I come from America.
Reke ɔ yie? - Where is he/she?
ɔ yi ro seth - He/she is in the house.

ro can stand by itself to mean "over there".

1. Reke ɔ kɔe?

Response

(a) ɔ ko ro - He went over there
(b) ɔ yira ro - He is seated over there.

C. EXPLANATION

The locative nɔ is used as the opposite of ro.

1. ɔ yi ro seth - He is in the house.
2. ɔ yi nɔ seth - He is (here) in the house.
3. ɔ yi ro - He is over there.
4. ɔ yi nɔ - He is over here.
5. ɔbai ɔ der nɔ - The chief comes here.

yira - sits
di - eats
dira - sleeps

D. The expression of time can include a wide range.

1.	(frequency)	ɔ der a lɔkɔ olɔkɔ	He comes everytime
		are ore	" " everyday
		win win	" " once on a while
2.	(time of day)	pəresɔk	" " a day break
		bəth	" " in the morning
		dəyaŋ	" " in the A/noon
		rəfɔi	" " in the evening
		tatak	" " late at night
3.	(time reference)	thonɔŋ	today
		ninaŋ	tomorrow

E. EXPLANATION

Another group of sentence expressions are concerned with "how" something is done or happens. These are adverbs of manner and answer the questions to...e? How? in Temne.

E.g.	To ɔfɔf e?	How did he speak?
	ɔfɔf kəthɛgbɛ	He spoke slowly
	finɔ	well
	lemp lemp	fast
	ɔrantha	softly
	ɔthan	a little
	ɔ gbathi	a lot
	katkat	frequently

EXERCISES

Translate into English.

1. ɔ der nɔ win win.
2. I yema konɛ ninaŋ dəyaŋ.
3. Sə kɔ ro kɔr pəresɔk.
4. ɔlangba ɔkɔth rəfɔi kəthɛgbɛ.
5. ɔrank ɔ di ɔgbathi are ore.
6. ɔpiskɔ ɔkɔ ropet katkat.

GRAMMAR NOTES II

A. OBJECTIVES:

1. Descriptive copulatives: describing things in three basic tenses.
2. "There is/are" expressions.

B. EXPLANATION

The copulative is expressed in Temne by using special pronouns before the noun as in the examples below:

miŋ udɔktha - I am a doctor
muŋ udɔktha - You are a doctor
kɔŋ " - He/she is a doctor
sa adɔktha - We are doctors
na " - You are doctors
ŋa " - They are doctors

The negative forms are:

I yɛ udɔktha - I am not a doctor
əŋ yɛ udɔktha - You are not a doctor
ɔ " " - He/she is not a doctor
sə " adɔktha - We are not doctors
nə " a " - You are not doctors
aŋ " " - They are not doctors

C. EXPLANATION

These copulative pronoun can be preceeded by their emphatic forms.

minɛŋ, miŋ udɔktha - Me, I am a doctor
munɔŋ, muŋ udɔktha - You, you are a doctor
kɔnɔŋ, kɔŋ udɔktha - Him, he is a doctor
saŋ, sa adɔktha - Us, we are doctors
naŋ, na adɔktha - You, you are doctors
ŋaŋ, ŋa adɔktha - Them, they are doctors

The same emphatic pronouns can also precede the negative forms.

minɛŋ, I yɛ udɔktha – Me, I am not a doctor etc.

These emphatic forms can also be used by themselves.

E.g.	kɛnɛ fɔfe?	who spoke	minɛŋ – It is me.
	kɛnɛ dere?	who came?	konɔŋ – It is him.
	kɛnɛ gbasi kabepe?	who took the spoon?	munɔŋ – It's you.

D. The past copulative is formed by using the subject pronoun, plus the form "la yi" was, used to be before the noun.

ɔ la yi udɔktha – I was a doctor.
əŋ la yi udɔktha – You were a doctor
ɔ la yi udɔktha – He/she was a doctor
etc.

The negative is formed by adding the negative particle -yɛ to la.

I layɛ yi udɔktha – I was not a doctor.
sə layɛ yi adɔktha – We were not doctors.
etc.

E. EXERCISES

Change the statement to the past form of the copulative.

1. miŋ, upiskɔ.
2. konɔŋ, kɔŋ utita.
3. sa atita.
4. ɔlangba kɔŋ ukapintha
5. aŋfɛth ŋa akarande

Go over them once more, this time changing the statements into negatives in (a) Present (b) Past.

F. EXPLANATION

The future copulative construction uses ti & yi instead of le & yi of the past.

1. I ti yi udɔktha - I will be a doctor.
2. əŋ ti yi udɔktha - He will be a doctor.
3. Sə ti yi adɔktha - We will be doctors.
4. Aŋ ti yi adɔktha - They will be doctors.

In the negative, bayɛ kəyi replaces ti yi.

1. I bayɛ kəyi udɔktha - I will not be a doctor.
2. əŋ bayɛ keyi udɔktha - You will not be a doctor.
3. ɔ bayɛ keyi udɔktha - He will not be a doctor.
4. Sə bayɛ kəyi adɔktha - We will not be a doctor.
5. Ne bayɛ keyi adɔktha - You will not be a doctor.
6. Aŋ bayɛ kəyi adɔktha - They will not be a doctor.

G. The general expression of location "there is/are" is expressed by ri/rɛ. If the object referred to is near, rɛ is used; if far, then ri is used.

1. Utita rɛ - There is a teacher (here)
   Utita ri - There is a teacher (there)

F. EXERCISES

Answer the following questions.

1. ɔtita ɔyi ri-i?	Nko, ɔ yi ri.
Is the teacher there?	Yes, he is there.

a) kəbap ri-i?
b) ɔ kɔ ri-i?
c) ramɛs rɛi?
d) təbep rɛi?
e) aŋ piskɔ aŋ yi rɛi?

GRAMMAR NOTES IV

IMPERATIVES, REQUESTS

A. OBJECTIVE:

1. Making imperative demands.

B. EXPLANATION:

There is no change in the form of the verb for singular imperatives.

kəli ! - look !
wai ! - buy !
təla ! - listen !
kɔ ! - go !
di ! - eat !
mun ! - drink !
sɔŋ ! - give !
gbasi ! - take !
der ! - come !

The negative imperative singular is formed by putting te before the verb.

te kəli ! - don't look!
te wai ! - don't buy !
te təl ! - don't listen !
te kɔ ! - don't go etc.

The plural imperative is formed by adding nu to the verb

kəli nu
wai nu
təl nu
kɔ nu
di nu

In the plural negative, the nu comes before the verb and they are both preceded by the negative particle te.

te nu kəli
te nu wai
te nu təl
te nu kɔ
te nu di

C. EXPLANATION

If an object is added to the imperative then it comes after the noun.

kəli aŋbuk - look at the book
kəli ŋi - look at it
wai ramɛs - buy the egg
wai ri - buy it
kɔ ropet - go to the town
kɔ ri - go there
mun amant - drink the water
mun ma - drink it

If an object is added to the plural imperative, then it comes after the nu if it is a noun.

kəli nu aŋseth - look at the house
wai nu ɛmɛs - buy the egg
kɔ nu ropet - go to the town

If the object is a pronoun, then the pronoun comes between the verb and the nu plural marker.

kəli ŋi nu - look at it (the house)
wai yi nu - buy them (the eggs)
kɔ ri nu - go there (to the town)

D. EXERCISES

Translate the following sentences into Temne:

a) Don't buy it (the axe) !
b) Take them (the oranges) !
c) Give him the axes !
d) Give me the lamp !
e) Don't take them (the shoes) !
f) Listen to the teacher
g) Listen to him.

GRAMMAR NOTES V

QUANTITIES AND COMPARISONS

A. OBJECTIVES

Learning to express quantities and comparisons in Temne to include:

1. one/some, a certain, another, all, anything, nothing.
2. many/much, few/a little.
3. "....er than" and superatives.

B. EXPLANATION

The idea of one is expressed by -in, preceded by the relevant concord element.

aseth ŋin	-	one house
kəbap kin	-	one axe
ramɛs rin	-	one egg

"a certain" is expressed by -lɔm with the concord element.

aseth alom	-	a certain house/ another house
kəbap kəlɔm	-	a certain/another axe
rəmɛs rəlɔm	-	a certain/another egg

NOTE: the following expressions:-

molɔ min	-	together, equal, simultaneous
tai tin	-	the same thing
rim rin	-	unity

"all" is expressed by bɛ

ɛseth bɛ	-	all the houses
tabap bɛ	-	all the axes
ɛseth bɛ ɛ fei	-	all the houses got burnt
tabap bɛ tədinɛ	-	all the axes are missing

When bɛ is used with the negative, then it means "at all"

ɔ diyɛ bɛ - he did not eat at all.
se kɔyɛ bɛ - we did not go at all.

"nothing/anything" is expressed by koko with a negative. verb.

I bayɛ koko - I have nothing.
ɔ təlɛ koko - He hears nothing

"everything" is expressed by koko bɛ.

I ba kokobɛ - I have everything.
ɔ wai kokobɛ - He buys everything.
Sə di kokobɛ - We eat everything.

"Many/much" are expressed by 'gbathi' preceded by the relevant concord prefix.

ɛseth ɛgbathi - Many houses
Kom kəgbathi - Much rain
Mant məgbathi - Much water
Təbap təgbathi - Many axes
Nəpɔl nəgbathi - Many ropes

Few/little are expressed by - 'than' preceded by the concord prefix.

ɛseth ɛthan - Few houses
Mant mathan - A little water
Auak athan - A little rice
Təbap təthan - Few axes

Examples of Use

I ba ɛseth egbathi - I have many houses.
I nənk afəm athan - I see a few people.

E. EXPLANATION

The comparison of things is usually accomplished with the word 'thas' meaning "to surpass", "to exceed", "to excel".

1. ɔlangba ubɔli ɔthasi ɔbɛra.
   The man is taller than the woman.
2. Kabap kəbana kəthasi aŋboka.
   The axe is bigger than the matchet.
3. Rapɔl rəlɔl rəthasi rapɔmpɔ.
   The rope is smaller than the thread.

GRAMMAR NOTES VI

A. OBJECTIVE:

To use the conditionals 'bepi' if, 'haŋ' until, 'thas' unless.

B. EXPLANATION

'bepi' introduces an 'if' clause with e attached to the end of the donditional clause.

Bepi ɔ dere, ti nənk kɔ. - If he comes, I will see him.
Ti kanɛ mu bepi I nənk kɔe. - I will tell you if I see him.
I gbəliyɛ ko bepi I bayɛ akala-e. - I will not be able to go if I don't have money
Bepi I ba akala-e ti bomu - If I have money, I will lend you.

"until" is expressed by 'haŋ'.

Ti thekes haŋ I tara kathemnɛ
I will learn until I understand Temne.

I di haŋ I namra - I ate until I was full.
ɔ fɔf haŋ pə bak kɔ - He spoke until he was tired.

"unless" is expressed by 'thas'.

I koyɛ thas ɔ der - I will not go unless he comes.
Sŋ diyɛ thas səpoŋ - We will not eat unless we finish.

C. EXERCISES

1. If you buy this, I will come.
2. If you see oranges, buy them.
3. If the teacher is late, wait for him.
4. I waited until I was tired.
5. We talked until we slept.
6. I will agree if you pay me.
7. I will not agree unless you pay me.

ADDITIONAL VOCABULARY

	TEMNE	ENGLISH
(1)	Anfɛm abom	The women
(2)	Kəmuna	Potato leaves
(3)	Akeren-keren	Krain-krain
(4)	Namra	Fed
(5)	Tabep	Spoons
(6)	Ador	Hunger
(7)	Amant	Water
(8)	ɛfat	Pots
(9)	Makusɔ	Fire-stones
(10)	Apəla	Rice
(11)	Kagbukɔ	Local spoon
(12)	ɛmuna	Potato
(13)	Anpɛpɛ	Calabash
(14)	Asəka	Sauce
(15)	ɔfei	It's hot
(16)	Kagbɛmgbɛ	Pepper
(17)	Apəla pəfutha	Par boiled rice
(18)	Apəla pəgbɛsɛŋ	White rice

LESSON SIX

ASKING FOR DIRECTIONS TO DIFFERENT PLACES AND PEOPLE

NARRATION

Kapr-aŋ o yema kɔ ro kor ka Pa Kanray. o yif Bai-aŋ to ma taŋ ka kɔ rokɔr ka Pa Kanray. Bai-aŋ ko tɔri kɔ ma taŋ ma be ri-e. Kapr-aŋ kɔ taŋanɛ mɔ ma Bai-aŋ o tɔri ko-e, kɔ bəp Pa Kanray-aŋ o təworŋk ro kɔr kɔŋ.

VOCABULARY

kor	farm
taŋanɛ	follow
taŋ	way
bəp	find
Bai	names (male)
Kapr	
Pa Kanray	
ro kor koŋ	on his farm

DIALOGUE

Kapr: Bai, reke akɔr ka Pa Kanray kə yi no-a?

Bai: Kɔ yi dɛr ɔbɔli othan.

Kapr: Pə ba-yɛ apa.

Bai: Taŋanɛ a roŋ are toloŋ, kɛŋ peski ka ka mɛrɔ. Be ŋ kɔ haŋ. ŋ tə bəp soŋ tə sakanɛ, kɛ ŋ peski ka ká diyɔ. Ka thás aŋ tharɔn gbɛt, akɔr kon kə yi ka kata ke diyɔ kamu.

Kapr: Momɔ yo, I konɛ.

Bai: Iyo.

DRILLS

(a) a de	this one
no yɛŋ	there (this place)
ɔ we yɛŋ	this/this person
peski	turn (branch off)
deke/reke?	where?

(b) a daŋ - that one
do yɛŋ - there/over there
owɔ yɛŋ - that person

(c) kor ka-a? - what is that?
deke-a/reke-a? - where?
u reke-e? - who/which?

SUBSTITUTION I

TEACHER'S CUE	TRAINEE'S RESPONSE
(a) Deke aŋ Post ofis aŋ-yi-a?	
makit	
seth ŋa ɔbai	
gbɘlɔ	
(b) ŋ tɛ do aŋ Post ofis aŋ yi-i?	
makit	
skul	
ɔ wɔnt mi ɔ	
ɔ kas kamu ɔ	
(c) Reke ma taŋ ka kɔ ka ɔbai-e?	
ro bathe?	
ro kor-e?	
ro mapaki-e?	
ro Sumbuya-e?	

SUBSTITUTION II

TEACHER'S CUE	TRAINEE'S RESPONSE
(a) a ŋe	a ŋe
ŋaŋ	
ŋaŋ dis	
ŋe thonɔŋ	
ŋe yɛŋ	
lom	
(b) a ŋe no di kamu	
do dareŋ	
ka kata ke diyo	
do skul	

SOME USEFUL EXPRESSIONS

1.	Taŋanɛ a roŋ a re	Follow this road.
2.	Soŋ-te-sakanɛ	Cross roads
3.	Kal ka anmɛrɔ	Go left
4.	Ka thas antharɔn gbɛt	Just (immediately after crossing over the bridge.
5.	Kal ka andiyɔ	Go right
6.	Kɔnɛ toloŋ	Go straight
7.	Kəli ŋi/yi/ŋa/kɔ etc.	Look at it/them/him.
8.	Lafthɛ ka anmɛrɔ/andiyɔ	Turn left/right.
9.	Aŋ yi ro darəŋ	They are (there) behind.
10.	ɔbɔli ri	It's far off
11.	Tɔri mi rokɔr	Show me the way to the farm.
12.	Tɔri mi akɔr ka Pa Kanray	Show me Pa Kanray's farm.

PROVERBS

1. Mare məbɔthi kakarɔns - A good beginning makes a good ending.

2. A bana alɔli ansim rəsek
(ripe banana) (breaks) a tooth)
The unexpected has happened.

3.

3. An roŋ mɔ təpe ro yɛnki
(The devil)(when it starts)(the devil's 'home')
Charity begins at home

SOME OTHER USEFUL EXPRESSIONS

1.	Pə Bai-ɛ apa	No problem/It doesn't matter.
2.	ɔwa gbo	Never mind.
3.	Kɔɛŋ ŋ gbapsa mi-e?	Why are you buying/pesting me?
4.	Te ləsa amera	Don't be discouraged
5.	Antɔkɔ ofianɛ	The chicken did not die of its own accord.
6.	Mamp kɔ yemi mant	Please get me some water.
7.	Man kɔ mun ansətha bia	Lets go drink some Star Beer.
8.	Kɔn tela mu nɔ-a?	Who called you here?
9.	Wur nɔ səth kami	Get out of my house.
10.	ŋ bayɛ mə; ap	You are not ashamed of yourself.
11.	Anfɛth an sɔŋɛ su afɛrɛ	The children are a problem.
12.	Te sɔmpa ŋa	Leave them alone.
13.	Ti kɔ pot mu ka ɔbai	I am going to lodge your complain to the chief.

GRAMMAR NOTES

VERBAL SUFFIXES

Suffixes play a very important part in modifying, reversing or adding to the meaning of verbs, and in making adjectives into verbs.

I. SIMPLE SUFFIXES

1. a (or na) (a) denotes that a preposition is understood.

E.g. fi - to die
ɔ fia dor - he died of hunger
yɔ - to do
yɔna mi ti - do it for me

(b) denotes continuous action

E.g. fith - blind
ɔ fitha - he is growing blind
bi - dark
pə bia - it is getting dark

2. i denotes reverse action

E.g. sunt - to cork up
sunti - to uncork
kantha - to shut
kanthi - to open

3. ər (i) denotes that a preposition is understood and that the action of the verb is intensified.

E.g. fɔf - to speak
fɔfər - to reason with
thola - to beg
tholər - to beg from

(ii) converts adjectives into transitive verbs.

E.g. ləs - bad
ləsər - to spoil

4. əs or s (i) denotes repeated or intensive action

E.g. pai - to jump
pais - to jump about
mun - to drink
muns - to drink much

(ii) converts adjectives into transitive verbs.

E.g. fith - blind
fithəs - to make blind

II. COMPOUND SUFFIXES

Compound siffixes can be made by using two or more of the above suffixes together.

1. a plus nɛ denotes spontaneous action.

E.g. fi - to die
fianɛ - to die of one's own accord

2. ər plus nɛ denotes action for or towards oneself.

E.g. fɔf - to speak
fofərnɛ - to reason with oneself

3. əs plus nɛ denotes action for or towards oneself.

E.g. sɔthɔ - to get, obtain
sɔthəsnɛ (sɔthnɛ) - to get an idea of, to suspect.

4. anɛ may be added after any other suffix, where the sense permits, to denote reflexive action.

E.g. pənk - foolish
pənkəs - to fool, deceive

5. əth denotes repeated action.

E.g. yif - to ask
yifəth - to question
dif - to kill
difəth - to massacre

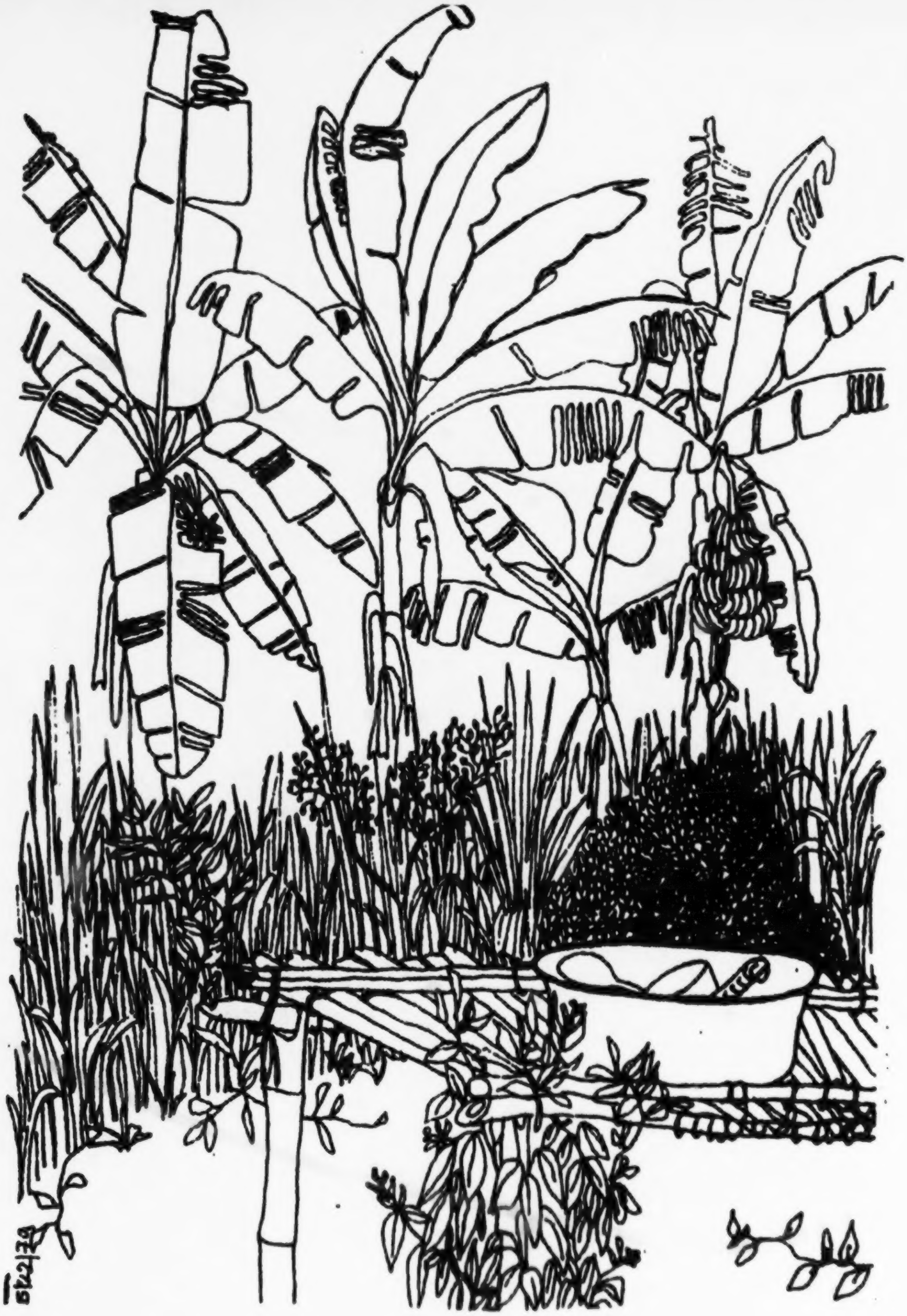
6. nɛ denotes reflexive action.

E.g. dif - to kill
difnɛ - to kill onself
seŋa - to swear (someone)
seŋanɛ - to swear oneself, take an oath
yifəthanɛ - to question each other (repeatedly)
pəmkəsanɛ - to fool one another

7. a may be added to other suffixes to denote that a preposition is understood.

E.g. ləsəra - to spoil for

The above are only examples of the use of verbal suffixes and do not constitute a complete list either of their meanings or of their possible combinations. A complete list would be almost impossible since there is a tendency for the precise meaning of a suffix to vary slightly according to the verb it is used with, and secondly because TEMNE speakers appear to invent suffix verbs as necessary.



PICTORIAL CUE

THEME: Rokor (At the Farm)

LESSON VII

TRAVELLING BY LORRY - PART I

NARRATION

Sallu-aŋ ɔ yema kɔ Rokulan. ɔ kɔ ro pak tək gbasi alɔri. Sallu-aŋ o yif ɔdrɛba amolo ma ram. ɔ drɛba kɔ̆ kanɛ kɔ kəpa ɛlion yarəŋ. Sallu-aŋ kɔ osola ta ka ram ankala. Mapthasre, aŋ aprɛntis ka an bak a kothe kɔn ka anlɔri. Kapa an poŋ-o, ka anbias an təp.

VOCABULARY

1.	Rokulan	-	A town about 30 miles North of Makeni - (Northern Province)
2.	gbasi	-	to board a vehicle (gbasi also means to take).
3.	ɔdrɛba	-	driver
4.	ɔsola	-	he accepts (agrees)
5.	bias	-	journey
6.	karam	-	to pay
7.	kanɛ	-	to tell
8.	amɔlɔ	-	fare (amount, cost)
9.	aprɛntis	-	driver's mate
10.	Sallu	-	name of a person (male)
11.	Kapa	-	as soon as, immediately
12.	poŋ	-	finish
13.	bak	-	to load
14.	kothe	-	load/luggage
15.	anlɔri	-	vehicle
16.	ro pak	-	lorry park
17.	mapthasre	-	after that
18.	təp	-	to begin
19.	pa	-	to say

DIALOGUE

Sallu:	Reke anlɔri aŋe maŋ - kɔ-a?	Where is this lorry going to?
Driver:	Aŋ kɔ Rokulan, əŋ yema kɔ-i?	It's going to Rokulan. Do you want to go?
Sallu:	ŋko, minɛsɔ Rokulan rɛmɛ kɔ.	Yes, I'm also going to Rokulan.
Driver:	ɔwa maŋ de konɛ anlɔri amu ŋeŋe.	O.K. lets go this is the vehicle you are looking for.
Sallu:	Mɔlɔ ma ram-a?	What is the fare?
Driver:	An gbath-ɛ, ɛlion yarəŋ gbo.	It's not much, just two leones.
Sallu:	ɔwa, thethe man tei-a?	O.K. when are you leaving?
Driver:	I tə tei kake.	I'll leave just now.
	De yira nɔ di.	Come occupy the front seat.

SUBSTITUTION DRILL I

TEACHER'S CUE		TRAINEE'S RESPONSE
An yema kɔ ro	Bo	An yema kɔ ro Bo
	Kamakwie	
	Makeni	
Sə	Sefadu	Se yema kɔ ro Sefadu
	Blama	
o	Sumbuya	ɔ yema ko ro Sumbuya
	Bumban	
	Binkolo	
I	Yonibana	I yema kɔ ro Yonibana
	Mapakie	
	Makarie	
	Kon	
	Kankr	

SUBSTITUTION DRILL II

TEACHER'S CUE	TRAINEE'S RESPONSE
Reke ɔlangba mɔ kɔ-a?	Reke ɔlangba mɔ kɔ-a?
Fatu	
ɔthem	
ɔya	
N'mama	
Adama	
ɔbai	
Reke an Lori maŋ kɔ-a?	Reke an lɔri maŋ kɔ-a?
anfəm	
anfɛth	
Thomas-an dɛyi Solomon-an	

QUESTION AND ANSWER DRILL

1. An ɔnda mu-a? - Where is your Honda?
2 An yi royaŋ. - It's over there.
2. Ka thɛnkɛ-a? - Where is the pen?
Kə yiri ro seth. - It's (there) in the house.

3. An kabilɛ mu-a? - Where is your family?
An yi ro America. - They are in America.

4. An lɔri-a? - Where is the lorry (vehicle)?
An yi ro ratha ro. - It is down there.

5. An ba-a? - Where is the bar?
An yi ro kom ro. - It's up there.

6. Asuma-a? - Where are the clothes?
Tə yi ka othela. - They are in the Tailor's shop.

TRANSORMATION

1. I bɔthər ɔwathbɛra ɔwe. I like this woman.
I bɔthər anfɛthabɛra aŋe. I like this woman.

2. I bɔthər ɔbɔrkɔ ɔwɔŋ. I like that woman.
I bɔthər anbokɔ aŋaŋ. I like those women.

3. I bɔthər antən ɔwe. I like this dog.
I bɔthər matən a ŋaŋ. I like those dogs.

4.	ɔyathki kami ɔwe.	This (my) friend.
	Anyathki ŋami aŋe.	These (my) friends.
5.	I botherɛ ɔkarmɔko kami ɔwe.	I don't like this (my) teacher.
	I bothərɛ ankarmɔko ŋami	I don't like these (my) teachers.
6.	Sə yema anyari ɔwe.	We like this cat.
	Se yema ɛyari aŋe.	We like these cats.

GRAMMAR NOTES

PREPOSITIONS

1. SIMPLE PREPOSITIONS

Prepositions are far less numerous in Temne than they are in English.

The simple prepositions are:

ka - of, from, in, on, at, to
ta - for
ra - with
ro (do) - to, at ('ro' invariably becomes 'do' after 'n', 'ŋ' and after or before 'r'.
yi - with, by

NOTE 1: The meaning of 'ka' is usually obvious from the context, but where an exact meaning is necessary one of the compound prepositions can be used.

2. 'ro' is used mainly with place names, when it has the nature of a prefix and a preposition.

E.g. ro Masongbo - to/at Masongbo.

'ro' is also used idiomatically with a few nouns, and when this happens the noun loses a separable prefix but not an inseparable one, for example:

ro ta ka mi - in my hand (separable)
ro seth - in the house (separable)
ro thof - in or under the ground (separable)
ro mant - in the water (inseparable)

2. COMPOUND PREPOSITIONS

The compound prepositions are all compounds of ka, ta, ra and ro.

kadarəŋ	-	after, behind
rodarəŋ	-	"
kadi ka	-	before, in front of
rodi ka	-	"
kadi ka	-	from
kawur ka	-	"
kawur ro	-	from (with place names)
katoŋ ka	-	between, among
roratha ka	-	under
ka...roratha	-	under (e.g. kaŋ sar doratha - under the stone)
rokɔm ka	-	on, from
ma...rokɔm	-	" " (e.g. kaŋ seth rokɔm - on the roof)
rokor ka	-	in, inside
ka...rokor		" " (e.g. ka akuma rokor - inside the box).
ka(ro)...rayɛr	-	near
sala ta	-	for the sake of, in connection with, according to.

NOTE: rodarəŋ, rodi, roratha, rokɔm, rokor are adverbs meaning behind, underneath, on top, inside respectively. They are converted into prepositions by adding ka, just as in English the adverb 'on top' is converted into a preposition by adding 'of'.

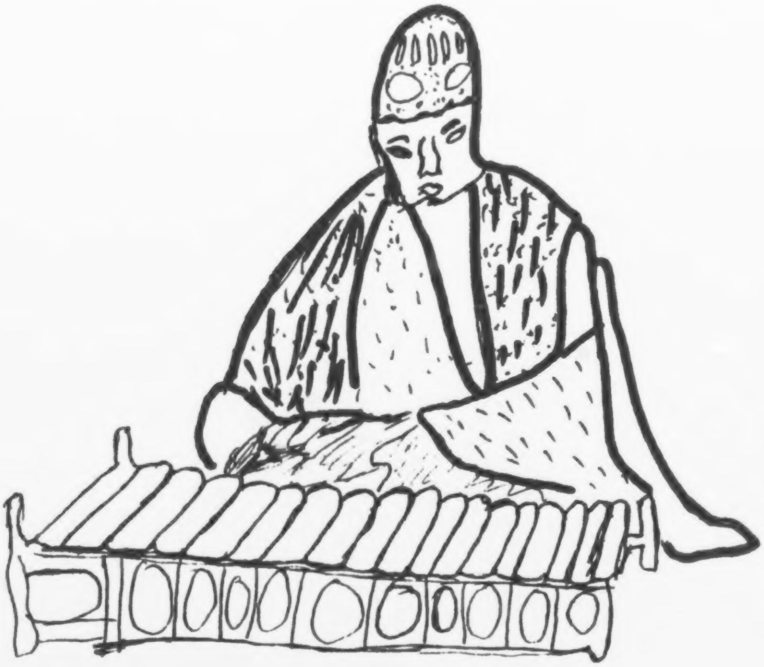
3. THE PREPOSITIONS 'FOR' WITH PERSONAL PRONOUNS

'For' followed by personal pronouns always has an idiomatic form for which there seems to be no logical grammatical explanation:

ta tami	-	for me
ta tamu	-	" you
ta toŋ	-	" him
ta tasu	-	" us
ta tanu	-	" you (pl.)
ta taŋaŋ	-	" them

PICTORIAL CUE

THEME: ɛwol ya an Manika
(Madingo Music)



LESSON VIII

TRAVELLING BY LORRY - PART II

NARRATION

Anbias ŋa Rokulan an po təp, kɛrɛ ra taya ra anlɔri re po puta. ɔdrɛba ɔ kanɛ anfəm man thor-e kan aprɛntis an wura rataya. Man ampo sinkar rataya puta-e, ɔdrɛba kɔ ɔkanɛ anfəm kama baka. Wuni-o wuni kɔ ɔbaka, kan kɔnɛ.

VOCABULARY

1.	thor	-	get (climb) down
2.	puta	-	to punture (to get burst)
3.	gbɛblɛ	-	break down
4.	ŋata	-	to lift
5.	magbunklɔ gbunklɔ (kalɔp)	-	pot holes/bumps
6.	baka	-	to board a vehicle
7.	gbep	-	to climb
8.	anyak	-	jack
9.	pat	-	to patch
10.	pat pat	-	many patches
11.	wura	-	take out (pull out)
12.	sinkar	-	change
13.	kurr	-	old
14.	wuni-o wuni	-	everybody

DIALOGUE

	TEMNE	ENGLISH
Driver:	Rataya re po puta Thor nu kama se sinkar ri.	The tyre is punctured. Please alight, so that we can change it.
Pass:	Ko put ri-a?	What punctured it (tyre)?
Driver:	Ee! arɔntima ŋa put ri. Aron gbeŋ re les ɔwa ɛkalɔp ɛthaser.	Oh! it's a nail. The road is bad and there are a lot of gallops.
Pass:	Mbo tei su, keli rataya gbeŋ ra yi re thei	Get away, look, the tyre itself is worn out.
Driver:	Aprɛntis, thora anyak dɛyi ɛspana lɛmp, kama ŋ sinkar ra taya.	Apprentice, bring the jack and the spanners quickly, and change the tyre.

Apprentice:	I po sinkar ri.	I have changed it.
Driver:	ɔwa wuni-o-wuni tɔ baka ka mas konɛ.	O.K. please board the vehicle so that we can go.
Pass:	Tas te sɔ gbɛgbɛ-e.	Let's don't get another break down.
Driver:	ɔkuru ɔtə mar su thɔŋ haŋ se bek kəyenk mədɛr.	I think God will help us arrive safely.

NOTE: The Instructor is advised to develop his/her own substitution drills to facilitate the thorough understanding of the above Dialogue.

SOME USEFUL EXPRESSIONS AND VOCABULARY

1.	sinkar rataya	-	change the tyre
2.	arɔntima ŋa yɛŋ	-	it's a nail
3.	I tɛ-ɛ	-	I don't know
4.	aron gbeŋ rə ləs	-	even the road (the road itself)
5.	roŋ də/rə ləs	-	it's a bad road
6.	thasər	-	too much
7.	mbɔ	-	form of an address to an equal
8.	rataya rə thei	-	the tyre is worn out (old)
9.	thənəp	-	smooth
10.	thora	-	put down
11.	lemp	-	quickly (quick)
12.	haŋ	-	until
13.	ɔ tə mar su	-	he will help us.
14.	mar	-	help
15.	kəyenk mədɛr	-	to be safe (safely)

TRAVELLING BY LORRY - ANOTHER SITUATION

(PART III)

NARRATION

Anlɔri am po bek Rokulan. Basie-aŋ ka athora a kothe kɔn, kɔ ɔram ɔdrɛba. ɔ kal so yif ɔdrɛba kama ɔtori kɔ ro anseth ŋa ɔɛdmasta an yi-e. ɔdrɛba kɔ ɔ kanɛ kɔ kə pa anseth an yi ka anmisiri rayɛr.

SOME USEFUL EXPRESSIONS AND VOCABULARY

1. ɛyɛt - things (belongings)
2. akothe - luggage
3. anmisiri - mosque
4. ka anmisiri da/ra yɛr - near the mosque
5. ra/da yɛr - near
6. thor nu - (you pl.) come down
7. ɔwaa - alright
8. ɔ tank ɔ baki mi - I'm cold
9. ɔ baki mi - I'm tired
10. I yema fothanɛ - I want to rest
11. I yema fothanɛ ɔthan - I want to take a nap.
12. ɔyɛri sɔ kake - he is not there now (again)
13. ɔ po tei ri - he has left there
14. koriɛ mi anfəm amu - say hi to your people (on my behalf)
15. koriɛ mi ɔrani kamu - greet your wife (for me)
16. ankabilɛ mu-a? - where is your family?
17. wɔŋ ro kor - get inside
18. gbepa atuma - load the boxes
19. sək ɔthan - move a little bit
20. gbasi akothe kamu - pick up your luggage
21. kɔ kanɛ kɔ - go tell him/her
22. ɔlangba ɔwɔŋ ɔ wɔnt - That man is my brother
23. I po sinkar rataya - I have replaced the tyre

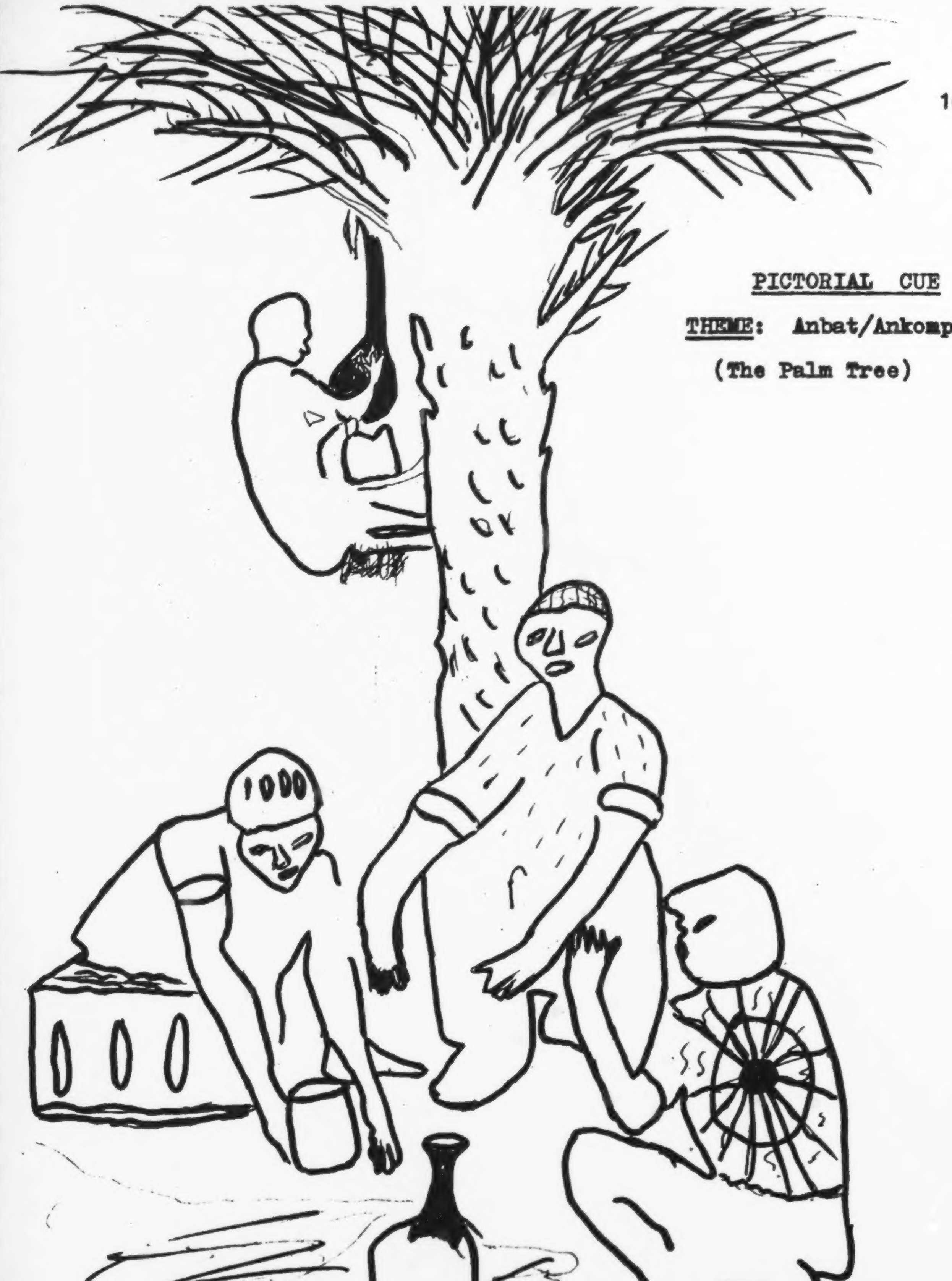
TIMES OF THE WEEK

thonɔŋ - today
ninaŋ - tomorrow
dis - yesterday
sodis - the day before yesterday
rəsɔkɔŋ - the day after tomorrow

PICTORIAL CUE

THEME: Anbat/Ankomp

(The Palm Tree)



A.V.V.

VOCABULARY

1.	ankomp (pl. ɛkomp)	-	palm tree(s)
2.	ankut (pl. ɛkut)	-	Bunch of oil palm fruits
3.	kabɛl (pl. tabɛl)	-	oil palm fruit(s)
4.	kagbara (tagbara)	-	oil palm kernel(s)
5.	anrɔnkɔ ɛrɔnkɔ	-	palm frond(s)
6.	karunk	-	terminal bud of palm tree
7.	amaro	-	palm oil
8.	ɛthənk	-	roots
9.	maber (makomp)	-	wine (palm wine)
10.	ɛgbəlɔ	-	brooms
11.	rapɔn	-	palm cabbage

SUBSTITUTION DRILL

OIL PALM PRODUCE (ɛyɛt masɔthɔ ka ankop-e)

TEACHER'S CUE	TRAINEE'S RESPONSE
Sə sɔthɔ amaro kəwur ka ankomp	Sə sɔthɔ amaro kəwur ka ankomp
maber (makomp	
ɛgbəlɔ	
malankɔ	
tagbara	
napɔl	
masoi	
rapɔn	

MORE VOCABULARY

malankɔ	-	palm kernel oil
napɔl	-	ropes
masoi	-	soap

VERBS

1.	Ka gbep	-	to climb
2.	Ka ton	-	to cook
3.	Ka pat	-	to boil
4.	Ka poli	-	to harvest oil palm fruits
5.	Ka kɔsi	-	to remove the fibre
6.	Ka tass	-	to remove the spikelets from the palm bunch
7.	Ka bɔli	-	to remove the palm fruits from the spikelets
8.	Ka kupi	-	to remove the palm cabbage
9.	Ka tɛ́r	-	to tap the palm wine
10.	(note ɔtɛ́r	-	the palm wine tapper)
11.	Ka sɔthɔ	-	to get

EXERCISE

Construct as many simple sentences as you can using the above verbs and vocabulary.

LESSON NINE

THE PEACE CORPS VOLUNTEER TALKS TO THE PARAMOUNT CHIEF

NARRATION

Bill-aŋ, ɔ Piskɔ ufɔ, yi ɔyathki kɔŋ Rahman-aŋ, aŋ kɔ kori ɔbai kandɛ, ɔ wɔŋ ro pet ro ɔber-e. Aŋ bep ri aŋgboli ŋa anthɔf, Pa Kapr-aŋ, Pa Santigie-aŋ, Pa Lamin-aŋ, Pa Komrabai-aŋ, Pa Rok-aŋ dɛ yi ɔbai ka kapet.

VOCABULARY AND USEFUL EXPRESSIONS

1.	fu	- new
2.	ɔbai kandɛ	- paramount chief
3.	aŋgboli	- chiefdom heads
4.	I de mar anfəm ŋa anthɔf aŋe	- I have come to help the people of this chiefdom.
5.	ka bəf ta pɔŋ	- swamp cultivation
6.	ɔ bɔnɛ mi tək təl ti.	- I am happy to hear about that
7.	mɔmɔ ka re mar su	- Thanks for coming to help us
8.	tərən lərəŋ	- for two years
9.	ɔ bɔnɛ mi tək tara mu	- Am glad to know you.
10.	ko nde yɔ ka anthɔf aŋe-a?	- What have you come to do in this country?
11.	ko məpanth ma ŋde yo-a?	- what work have you come to do.
12.	kori ɔbai	- greet the chief
13,	kɔəŋ mɛ yɔyi-a?	- why should I do it.
14.	I yema nənk ɔbai kandɛ.	- I want to see the paramount chief
15.	to ma kori ɔbai-a?	- How should one greet the chief?
16.	saŋ yama ɛŋ yɔ	- This is how we do it.
17.	əntamtamnɛ a te I kanɛ mu?	- You remember what I told you?
18.	tha ŋsanɛ ka kori ɔbai.	- You have to stoop to greet the chief.
19.	yikis anfəm a baki	- respect the elders
20.	te kori ɔbai dɛyi kamɛrɔ.	- don't greet the chief with the left hand.

NOTE: The Instructor is advised to develop a situation dialogue to suit the person using the above vocabulary and useful expressions. Additional vocabulary should be introduced by the instructor to substitute the vocabulary already supplied above.

LESSON TEN

TALKING TO THE FAMILY

NARRATION

Rə fɔi din-i, Jim-aŋ ɔ bɔ fɔfanɛ ɔ them ba anseth ro ɔ ber-e. Ka ɔ yif kɔ amolɔ a bɛra yi a feth ɔ ba-e. ɔ them kɔ pa ɔ ba abɛra tamath yi a fɛth kəgba-aŋ. Jim-aŋ kɔ kal kəyif ye: ɔ bəf, ɔ thila ɛthila ɛthɔk, ɔ kal so thila ma komp. Map thas ri-e ɔ tə thila pəla pəlɔm ta ka wai a re an kabilɛ ŋɔŋ ro skul-e, ɔwa bepi ɔthem yi ka bɔr kɔŋ gbo ŋa yi ro seth-e? ɔ them kɔ gbaki kə pa an feth ŋɔŋ-o, an rani ŋɔŋ-o, an rani ŋɔŋ-o, ɔ ninkara kɔŋ-o, ɔ ya kɔŋ-o, yi ra kom rɔŋ thɔ bɛɛ ŋa yi ro seth.

VOCABULARY

1.	ber	-	put up with (lodge)
2.	bɛra	-	wife
3.	ba	-	to have (in possession)
4.	fil	-	to feed
5.	gbaki	-	reply/respond/answer
6.	thila	-	sell
7.	pəlɔm	-	some
8.	bot	-	put
9.	ra kom rɔŋ	-	his family
10.	bɛɛ	-	all
11.	yɛpəyi	-	it's so/that's true
12.	wai	-	buy

DIALOGUE

Jim: Mɔlɔ abɛra yi afɛth əba-a?
Pa: I ba abɛra tamath dɛ yi afɛth kəgba-aŋ.
Jim: To man taŋ ma fil ŋa-a?
Pa: I baf, I thila ɛ thɔk, I kal bɛr. I ti thila sɔ pla pəlɔm ta ka wais ɛyɛt ɛlɔm rɔ seth.
Jim: Aŋ fɛth a mu atə kɔ ro skul-i?

Pa: Yɛpəyi, tamath ŋa məkɔ ro skul, a tɔfɔt-tamath ŋam mar mi ro kor.

Jim: Mɔlɔ afəm mi dira no seth ka mu-a?

Pa: Aŋ fɛth ami bɛɛ an dira dɛr ɔkin, yi an ranɛ mi-o yi afɛm ami alɔm sɔ.

Jim: Mɔ-a reke-a?

Pa: ɔ ninkara kami, ɔya kami, ɔwɔtmi - bɛra ubaki dɛ yi ɔ wɔsər kami-aŋ.

Jim: ɔwa ɔbaki mi thonɔŋ, I yema dira. Sət niŋkanɛ bəth.

Pa: Pə baɛ apa. Kanka əndira a hɛri.

QUESTIONS

1. Reke Jim-aŋ ɔ ber-a?
2. Mɔlɔ abɛra yi afəth ɔthem ɔ ba-a?
3. Mɔlɔ a fəth mə kɔ ro skul-a?
4. To ɔthem mɔ yɔ ka fil a kabilɛ kɔŋ-a?
5. Kanɛ ŋaŋ mə dira ro seth-a?

USEFUL EXPRESSIONS

1.	Kane salinɛ-a?	Whom do you depend on?
2.	I tə bɛr	I tap (palm wine)
3.	Nɔ seth no rɛ bɛr	I live in this house
4.	Nɔ pet nɔ rɛ yi	I live in this town
5.	Kɔ əsalinɛ-a?	What do you depend on?

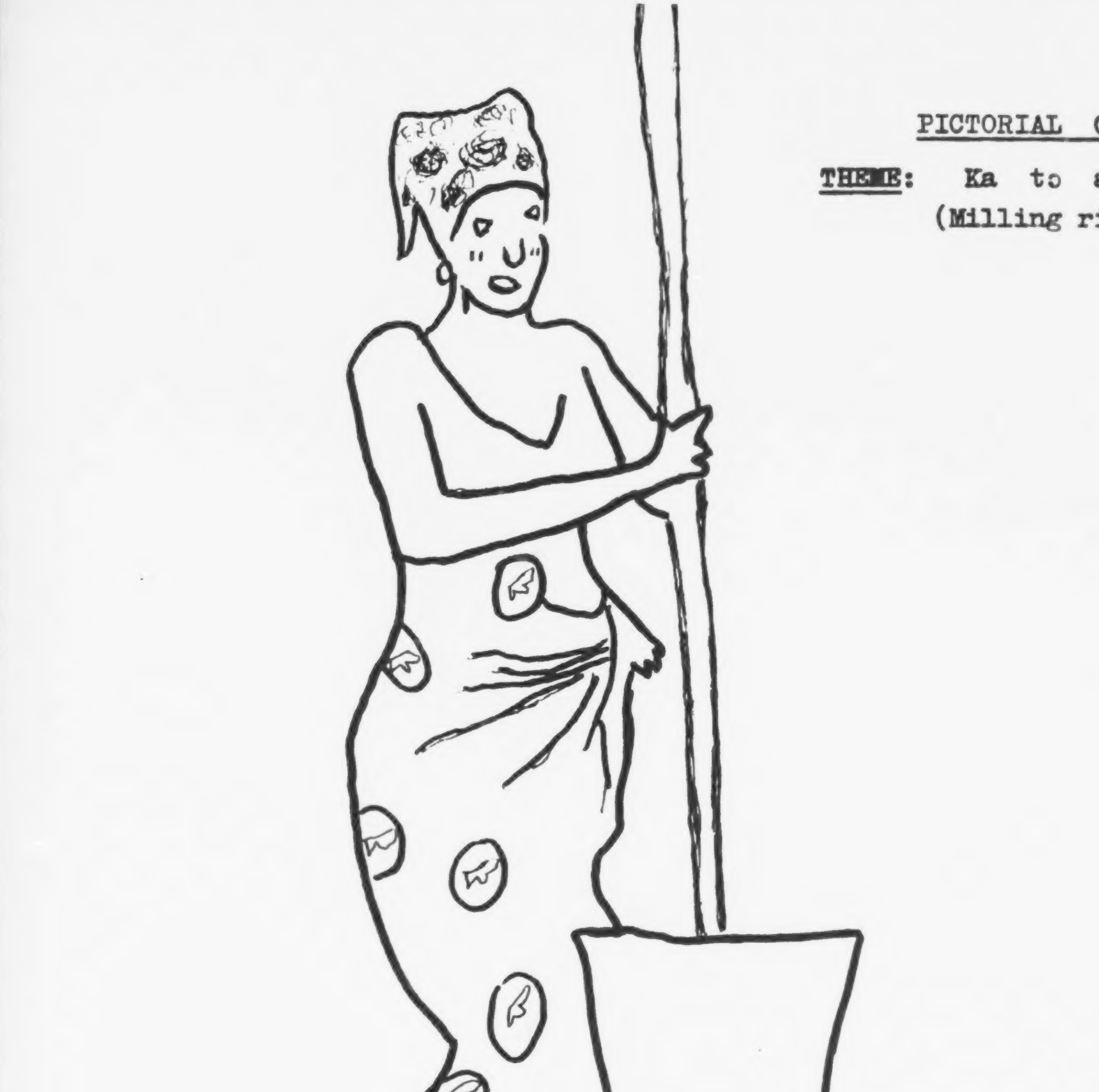
SCHOOL SITUATION

1.	ɔwath ɔwe ɔ ba rusma a finɔ	This child is well behaved
2.	ɔ rusmaɛ	He/she is not well behaved
3.	ɔ we u nefəl	He is a problem
4.	Mun gbrfanɛ	You are stubborn
5.	ɔ gbasiɛ amaŋ	He does not take advice
6.	ɔwath ɔ we u nɔkɔ	The child is filthy
7.	aŋ ŋe a thamrɔ	They are waywards
8.	nbɔthr kə tim	You like to fight
9.	ɔ gbəli fof	He is a talkative

10.	ɔ wan ka mu u yem	Your child is a liar
11.	ɔ botɛ rabomp rɔŋ ka ka karaŋ	He has poor academic performance
12.	ɔ bɔthr kə wol	He is too playful
13.	an gbɔth ka der nɔ skul	They come late to school
14.	Ret-o-ret	Everyday or every other day
15.	kat-kat	Frequently
16.	win-win	Once on a while
17.	gbarɛ-gbarɛ	Torn completely
18.	ɔ dusaɛ	She does not plait her hair
20.	ɔ bukɔ-ɛ	He does not bathe
21.	ɔ santhiɛ anfon ŋɔŋ	He does not comb his hair
22.	ma santək mɔŋ mə bɔli	His/her finger nails are long
23.	wop ɛləns	Pay attention
24.	Wur ro kan	Get outside
25.	ɔ wopərɛ nɔ skul	He is not serious about his school work.

PICTORIAL CUE

THEME: Ka to apela
(Milling rice)



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LESSON ELEVEN

REFUSING GITS AND INVITATIONS POLITELY

SITUATIONS

REQUEST/INVITATION	POLITE NEGATIVE RESPONSE
1. Man de di-o Come to chop	1. Mɔmɔ-o, I po namra. Thank you, I'm full. Iyo mɔmɔ-o, kɛrɛ I tha diɛ sɔn - Thanks, but I don't feel like eating now.
2. Mbɔ, I yema nkɔ kori mi - Friend, I would like you to visit me.	2. Ee, ɔ bɔnɛ mi naŋ tək kɔ, kɛrɛ I baɛ afɛrɛ. I ba kə kɔ abias - I would have like to go, but there is no chance, I have to travel. I yenkɛ - I'm sick (I can't go) A katək kami kə baŋ - My foot hurts (I can't come).
3. Wan I gbətər mu antɔkɔ - Friend, receive this chicken as a gift.	3. Ya mɔmɔ-o I kar thɔn kə der lɔm - Thank you Mama, but I'll accept it some other time.
4. Sam, de gbasi asta bia - Sam, come have a pint of beer.	4. Mɔmɔ-o, kɛrɛ pə fɔɛ mi mun thonɔŋ, I yenkɛ - Thank, but I am not well, I can't take a drink today.
5. ɔpiskɔ ye mi ankala - Peace Corps give me some money.	I yema na ye mu, kɛrɛ I ba-ɛ ankala - I would have liked to give you but I don't have money.

SOME USEFUL EXPRESSIONS

1. I po di kake - I have just eaten.
2. Tia mi ananɛ - Pardon me.
3. Kar thɔ alɔkɔ alɔm - Wait another time.
4. I kar ras ɔthan - I'll wait a while.
5. Kar thɔn ninaŋ - Wait until tomorrow.

SOME TEMNE SONGS

Ma Leŋ mə Themnɛ

1. Kapr-aŋ

(a) Kapr-aŋ-o an lapra mar kɔ nanɛ rar komanɛ - tə teŋ-i?

Cho/ Kapr-aŋ-oo an lapra mar kɔ -

(b) Kapr-aŋ gbeŋ—gbeŋ an lapra mar kɔ nanɛ dar rəwolanɛ; tə teŋ-i?

---

2. Gbenle M'ber

Gbenle m'ber-e Aa kɔthɔ Alie kom Yɔnɛ ba-e (twice)

Cho/ Gbenle mbere, gbenle mbere.

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3. KANU

(a) Aŋ fɛth athemnɛ ko-a tara ba-a ka di ɛ kondo kaŋ tara gbo minɛŋ.

Cho/ Kanu-ye-kanu, Aŋ yemaŋ-kanu-ye kanu
I ye kama der-o. Oya ko aŋ tara ba minɛŋ.
Kanu-ye-kanu, Aŋ yemaŋ-kanu ye kanu.

(b) Aŋ fɛth a mɛni ko-a tara ba-e?
Ka di ka gbem-o kaŋ tara gbo minɛŋ.

(c) Aŋ fɛth a limba ko-a tara ba-e
ka bɛr ma ber-o kaŋ tara gbo-minɛŋ.

(d) Aŋ fɛth a fola ko tara ba-e?
Ka di a peni-o kaŋ tara gbo-o minɛŋ.

(e) Aŋ fɛth a kərio ko tara ba-e?
Ka di ɛfufu-o haŋ tara gbo-minɛŋ

4. Ka Yenk Thεkε

Cho/ Ka yenk thεkε kə ləpsɔ
Ah mi-nεŋ ka te ba akala
Ka yenk thεkε kə ləpsɔ.

(a) A minεŋ mε te ba akala I nəyε wuni mə fatər mi
A minεŋ mε te ba rəka I nəyε wuni ən mar mi.
Maŋ yira nɔru mbayε rəka-e ɔ wuni kə mu ɔ nək-ε mu

(b) A minεŋ mε te ba kara mba-ε wuni mə nə kamu.
A minεŋ mε te ba kara mba-ε wuni mə sɔthe mi
Maŋ yira nɔ ru mbaye rəha wuni ka mu ɔ fatə-ε mu.

---

5. Kaŋ Aŋ Wula

Cho/ Kaŋ wula-e kaŋ wula-e mi'tiε sono-o (Repeat twice)
Eee-da ru ra kake be mba-ε
Kara m'ba-ε kas mpo gbo tiε sono-o
Beŋ kom-yε-e nɔ ru-e
E-ya - yε mtiyε son-o ka wule-e-e-e

Repeat twice (Kaŋ wula, kaŋ wula e kaŋ wula fəm-ami-nu I ti-ε son-
(o-o ka wule-e-e-e
E-e-e da ru ra ka ke mba-ε
Kara mba-ε kas mpo gbo tiε
Sono-o; Bee kom-yε nɔ ru-e
E e ya ye mə tinε son-o
Kaŋ wula - e-e-e

---

6. ɛsek Yaŋ Antheba

O-o da res
ɛ sek yaŋ anthaba mɔ wɔŋ kə yi kel
O-o da res
Ah ya-a anthara maŋ te mu gbɛŋanɛ mbɔ
O-o da res, kɔ ɛŋ! ɛ sek yaŋ anthaba
Mɔ wɔŋ kə wura yi kel o-o da res.
Solo ka mun-o.
Kamun kam dif mu thankaŋ, kamun-o
Solo bəi-e hamu-o etc (include any name)

a) Sorie-e kamun ka dif mu thankaŋ
b) O - Berti " " " " "
c) O - Tom - e " " " "

SLANGS

1. Taŋ kɔth - Pass it around
2. Taŋ bəmi - Pass it to me
3. Ta maranɛ - Let's help each other
4. Ta wapanɛ - Let's unite
5. Sakoma - We are related
6. Aŋ wuth - Idiomatic expression
7. Kuru ke sunthmu - Unexpected expectations
8. Kəthɛgbɛ-kəthɛgbɛ-kəsɔthɔ - Slow but sure
9. Kəli ɛsek yɛ thaba - Look at your dirty teeth
10. Bɔ ta tei su - Leave us alone
11. Arbo-ma-mu-e - Idiomatic expression
12. Sabanɔ - This is our land
13. Sayinɔ - We live here
14. Sakomnɔ - We own here
15. Koma fɔf-a - What are you saying?
16. ɔlangba - Common name for male equals
17. Subri - Early morning
18. Bot ki nɔ - Put it here

DOS AND DON'TS

Don'ts:

1. Maŋ fɔfanɛ-ɛ wuni baki mɔ ukos mu.
   Don't talk to an elder as if he is your equal.

2. Te gbək aŋes ŋa ɔwuni baki -
   Don't call an elder by his/her first name.

3. Te smɔk do der ka ɔbai -
   Don't smoke in front of the chief.

4. Te kori wuni-o-wuni yi kata kəmɛro -
   Don't greet (shake hands) anyone with your left hand

5. Te dia kata kəmɛro -
   Don't eat with your left hand.

6. Te nɔi rəka-o-rəka yi kata kəmɛrɔ -
   Don't receive anything with your left hand.

7. Te mumpəi ra rədi - Don't smell food.

8. Te kɛrɛ atɔi ŋa wuni -
   Don't interfere with anybody's secret society.

9. Te som wan ka wuni kə te tɔri anfəm ŋɔŋ -
   Don't send on errand anybody's child without informing the parents.

10. Te gbasi amumpəi ŋe ukərfi-o-kərfi bepi ənyifanɛ wuni-e -
    Don't take the shorts (pictures) of any devil without asking for permission

11. Te sɔŋ wuni rəka yi kata kemɛrɔ -
    Don't give anything to someone with your left hand.

Dos:

1. ɔbai ka kori tha ənsanɛ -
   You have to bend to greet the chief.

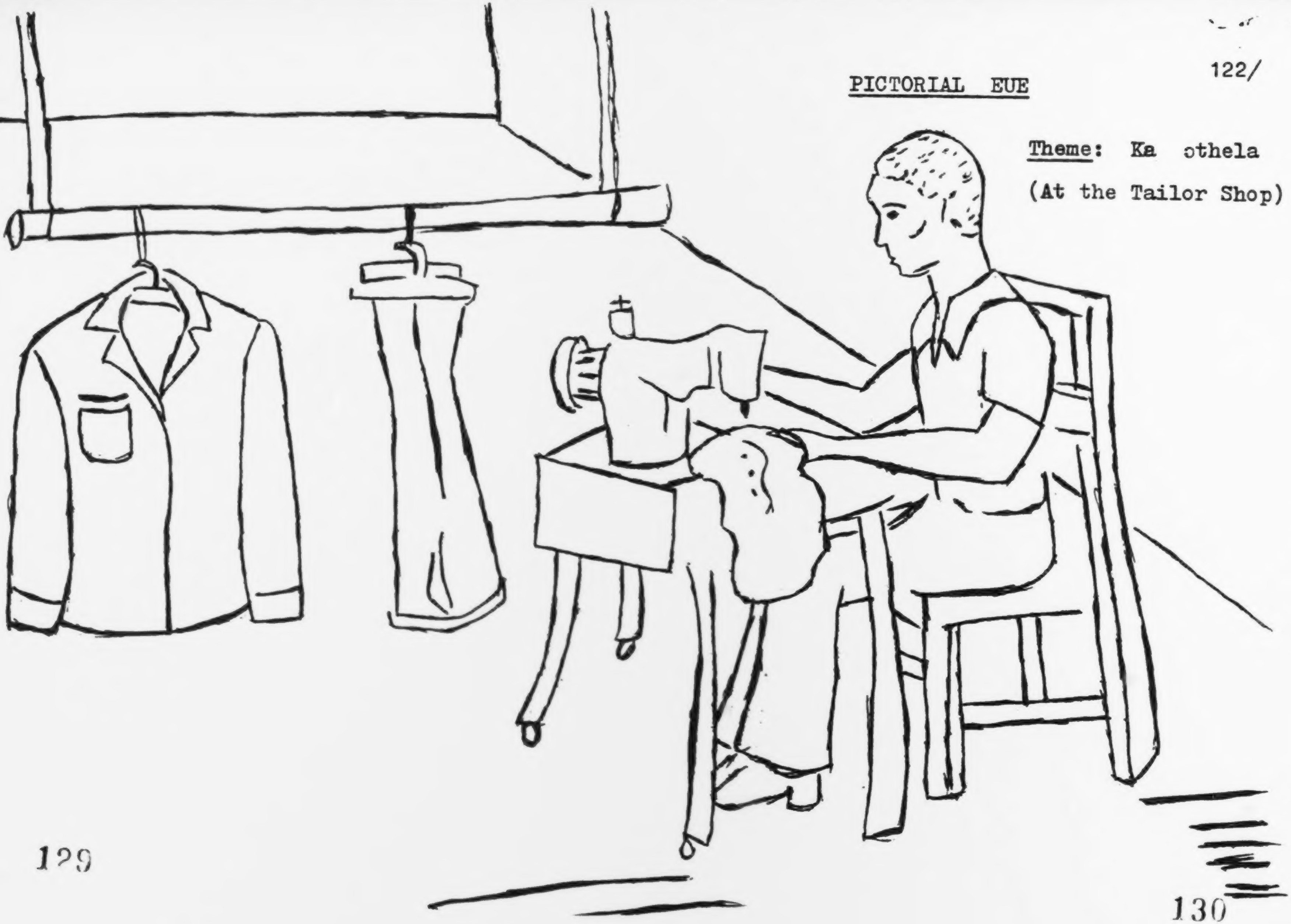
2. Te wuni-o-wuni ɔwe bek komu ya/pa.

3. Yikis anbaki amu - Respect your elders

4. Be əndi yi afəm abaki-e, wop kabasa yi kata kemɛro -
   Whenever you eat with elders, support the dish with your left hand.

PICTORIAL EUE

Theme: Ka ɔthela
(At the Tailor Shop)



LESSON TWELVE

KA ɔTHELA - AT THE TAILOR SHOP

VOCABULARY AND USEFUL EXPRESSIONS

1. ruma - shirt
2. ɛmɔnti - shorts
3. ɛyankra - trousers
4. kotha - cloth
5. kəfɔl - gown
6. rapɛl - shirt (a kind of easy wear)
7. I yema nde sətha mi - I want you to sew for me
8. Re sɔtha mi ɛyankra - sew me a pair of trousers
9. aŋgboŋgboŋ - the pocket
10. bot ɛgboŋgboŋ-yanlɛ - put four pockets
11. yɛrəŋ do di - two in front
12. yɛrəŋ do darəŋ - two at the back
13. sɔtha mi ruma - sew a shirt for me
14. der I de thunk mu - let me take your measurement
15. thora yi ɔthan - put them down a bit
16. jata yi ka anbonth - put them up to the nawal
17. yɔ yi ɛyongbla ɔthan - slaken them a bit
18. əntara sɔth ɛmɔnti-i? - do you know how to sew shorts
19. mɔlɔ mɛ ram-a? - how much would I pay
20. alɔkɔ mɛ re baŋ yi-a? - when shall I come for them?
21. yɔ I təp mu ras a tu lion - let me deposit two leones
22. de baŋ yi ka nyuma - come and collect them on Friday
23. I tə kara aŋe tiɛ-a? - I will bring the balance
24. mɔlɔ ka sɔth a ruma-a? - how much does it cost to sew a shirt?
25. ka fɔl ake kə lɔl thɔŋ - this gown is very small
26. a ruma rə thebeŋ - the shirt is tight
27. ɛyankra ɛye ɛ gbut thɔŋ - this trousers is short
28. ma lonk məbɔli - long sleaves
29. sɔth ki ka boli - sew it long

GLOSSARY

A

aŋ, am, an	-	they
anbɛra	-	women
ambɛra	-	the women
adɛr	-	body

B

ba (v)	-	have, own
ɔ-bai (pl. am-bai)	-	chief
bamp	-	bird
bana	-	big
ka-bap (pl. ta-bap)	-	axe
bəp	-	meet
bəpər	-	present
baŋ	-	hurt, sour
beŋa	-	rope
bepi	-	if
bɛmpa	-	make
bət	-	hold
boya	-	give away
bɛŋ	-	agree
bəth	-	morning
balə	-	marry
baŋ	-	bring
bum	-	scare
bal	-	drive
bɛntnɛ	-	withhold
ma-ber	-	palm wine
bi	-	black, dark
am-bil	-	boat, canoe
am-bɔi	-	boy, servant
bɔnɛ	-	please, gladden (e.g. pə bɔnɛ mi) it gladdens me, I am glad
ma-boŋɔ	-	gold
m-bɔthər	-	love

D

der	-	come
di	-	eat
dif	-	kill
dinnɛ	-	be lost
dis	-	yesterday
dor	-	hunger
dɛ	-	and
du	-	plait, coil
din	-	one
dim	-	voice
ka-dare	-	the door

F

fai	-	kill by cutting the throat, butcher
fal	-	fly
aŋ-fəm	-	people
fi	-	die
fi	-	dead
fith	-	blind
fɔf	-	speak
fumpɔ	-	fall down
fəntha	-	lie down
fisa	-	better
fatər	-	near
fənt	-	bed
fat	-	pot
fitha	-	throw away
fil	-	feed
fil	-	swing

G

gbasi	-	take
gbaki	-	answer
gbaski	-	differentiate
gbashɛ	-	different
gbathi	-	plenty
gbampa	-	put together
gbo	-	only
gbon	-	touch

G

aŋ-gbor	-	padlock
aŋ-gbɔnkɔ	-	forest
ta gbɔyɔ	-	millet
gbəlɔ	-	broom
gbut	-	short
gbali	-	line, put in order
gbath	-	lick
gbək	-	scrub
gbip	-	choose, get hold of
ɛ-gbith	-	dregs
gbantha	-	slap, hit
gbothi	-	pinch
gbək	-	cut
gbəli	-	able
gbəŋki	-	reduce, substract
gbɛpɛ	-	leave

H

haŋ	-	for a long time, until
hɛ	-	not
hali	-	not at all
hakɛ	-	sin

I

K

ka	-	of, from, in, at, to
ka, k and ɔkabi	-	blacksmith
kabika	-	from
kadarəŋ ka	-	behind, after
kadika	-	in front of
kake	-	now
kal	-	return, also auxiliary verb expressing repeated action
kanɛ	-	tell, report
kanɛ	-	who
kantha	-	shut

K

kanthi	-	open
ɔ-kapra	-	hunter
kapra	-	hunt
kar	-	wait
ɔ-kas	-	father
katɔŋka	-	between, among
ɔ-kəi	-	thief
keia	-	steal
kɛrɛ	-	but
ko?	-	what, how?
kɔ	-	go
kɔ	-	him
kɔɛŋ?	-	why?
kɔnɔ	-	he (disjuctive form)
kɔr	-	farm
kɔth	-	walk
aŋ-kui	-	alligator
kuma	-	box

L

la	-	be in the habit of
lanɛ	-	believe
ma-lap	-	shame
ləpsɔ	-	auxiliary verb expressing the idea of "cost"
ləs	-	bad, ugly
lel	-	heavy
lemre	-	orange
leŋ	-	sing
leŋa	-	tail
ka-lim	-	neck
liŋ	-	pull
loma	-	fish (with a hook)
ləm	-	fish (with a net)
aŋ-lonk	-	arm
ma-lontho	-	okra
ka-lop	-	fish

L

lɔl	small
lɔm	some, other
ka-lomɛ	sheep
lɔm	count
lɔm	talk

M

'm', n	you (singular) (subject)
ma, me, mɔ, m	when
mant	water
maŋ, man, mam	let us (e.g. maŋ kone; let us go)
maro	palm oil
mi	me
mɔ	like
mɔlɔ	prize, amount
mɔlɔ-a?	how much, how many?
mɔtha	auxiliary verb expressing the idea "first"
mu	you (singular (object)
mun	drink
munɔ	you (disjuctive)

N

'n,m'	you (singular (subject)
ɔ-na	cow
nant	fire
naŋ	adverb denoting past tense
nənk	see
nə	you (plural) (subject)
an-nes	spider
nesa	fear
an-nɛnɛ	cockroach
nia	you (plural) (disjuctive)
nu	you (plural) (object)

ŋ

ŋa	them (object), they (disjuctive)
ŋes	name
ŋof	moon, mouth

o

ɔ	or
ɔ	he

P

pa	say
am-pa	matter, palaver
pai	jump
pəla	rice
pənɛ	forget
pənk	foolish, crazy
ha-pet	town
po, poŋ	finished (also used to form perfect and pluperfect tenses)
put	burst
pim	pluck
pɛnsa	deny, refuse

R

ra	with
ka-ra	branch
ram	pay
ɔ-rani	wife
ɔ-rank	elephant
aŋ-rei	day
aŋ-reka	paper, letter
reke	which, where
ka-ren	year
ri	there
rim	voice
ro	to, at, in
rodarəŋ-ka	after, behind
rodika	in front of
rokorka	inside
rokɔm ka	upon
roratha ka	under

S

sa	be in the habit of
salata	for the sake of, in connection with, according to
se	we

S

sənt	-	sand
aŋ-seth	-	house
ɔ-sɛm	-	animal, meat
seŋa	-	swear (someone)
seŋanɛ	-	swear oneself (ie to take an oath)
saŋ	-	we
sap	-	beat, flog
sim	-	cut down, destroy
ɔ-sip	-	leopard
aŋ-soi	-	hoarse
ma-soi	-	soap
som	-	send
ta-sor	-	guinea corn
sɔk	-	down (used impersonally e.g. pə sək, it dawns, pə sɔk mi, I understand)
sɔŋ	-	give
aŋ-sɔp	-	pig (wild)
sothɔ	-	get, obtain
su	-	us
aŋ-su	-	ring
sunta	-	cork
sunt	-	cork-up
sunti	-	uncork
santək	-	finger nail

T

ta	-	for
ka-ta	-	hand
taŋ	-	follow
tara	-	know
tək, təkə	-	to, in order to
təl	-	hear, understand
təp	-	begin
te	-	do not (with imperitive)
tela	-	call
tha	-	let (eg. tha ɔkɔ, let him go)
tha	-	more (used with adjectives to form the comparative).

T

tha	not
thila	sell
thola	beg
an-thɔf	chiefdom, country ground
ɔ-tik	stranger
ma-tir	blood
an-tɔko	fowl
tɔri	tell
tɔtɔkɔ	first

W

wai	buy
wir	goat
wer	rat
wop	catch, hold, arrest
wɔŋ	enter, put on (clothes)
wɔŋi	sharp
ɔ-wuni	person
wur	get out, come from

Y

re-yem	lie
yema	want, like, love
ma-yɛntha	benniseed
yi	be
yi	with
yif	ask
yɔ	do

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